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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 7.

JULY, 1885.

THE MINISTRY OF SACRED THINGS AMONG MEN.*

WE live in a busy world, full of anxieties and cares, of struggles for the means of living and of appearing well before men, of ambition for social position and respect. So sharp is the competition, that the comforts of life are not to be had at all by the majority of men, even with severe toil; and for the rest, the demands of luxury and pride are quite as exacting as those of necessity, equally requiring devotion of soul and body to the cares of the natural life.

This strong tendency to make the things of this world the sole objects of pursuit, exists in the face of the fact that all men die, and leave the things of the world behind them; and if they have gathered nothing but the world, their labor is a failure as regards preparation for another life; and in the face of the additional fact, that even while they live upon the earth, the things which they gather from the world minister only to their natural appetites and feelings; and their spiritual faculties — the power of knowing, understanding, and loving the truths of heavenly life, and of enjoying the sweet affections that come from God out of heaven to those who seek them — are all unused; the life that is enjoyed is the mere shell of life, with nothing of the possible sweetness and richness of heaven in it.

* An address delivered May 7, 1885, to the graduating class of the New-Church Theological School, by the President of the School, Rev. John Worcester.

If, now, looking upon all the emptiness of the world, you should see that it is possible for you to learn of the Lord His purpose in creating men and in His Providence over them; to learn the nature of that eternal world towards which all are moving, though so unconsciously; to learn the ways in which the Lord would have men walk to prepare for that world; if it were possible to open your inner consciousness to a sense of the Lord's love, and of the wisdom and kindness in all His providences and permissions, even those that seem naturally hard; and were possible, further, to bring these things out into the lives of men,—to show the rich and the poor the beauty of the kingdom of God and of His righteousness; to lead them to seek it together as brethren; to touch their hearts with something of the Divine love, that they may know the goodness of it; and to teach them the ways of Christian life, in which that love may always be theirs, may increase continually in this world, and may be to them eternal life in heaven: if this noble use were possible, would it not call forth the most earnest resolves, and inspire the most patient efforts?

Precisely this is the use that is given to the ministry of the Church, for which you have been preparing, and to which you are now to devote yourselves. The Lord has provided abundantly the means of doing it. His Word is full of His love and His thought for men. It is full of Himself. And the key to open it He has given in the doctrines of the New Church. To a heart that can feel, and to eyes that can see, the Word is as full of His love and His wisdom as the sun in heaven is of heat and light. It is your privilege and your duty to prepare your hearts to feel and your eyes to see; and then to bring forth what you feel and what you see, to bless the lives of men,—to touch their hearts with the Divine goodness, and to enlighten their eyes with the light of truth.

It is the duty of the Christian minister to know the God of heaven as He has revealed Himself in the Word,—to know the nature of the Love that in wisdom made the world, for the end that there may be men to love Him, and whom He may bless with love. If one sees in the creation of the world

— apparently so remote from God, really so near to God — the opportunity for men to grow up independently, to appear to live of themselves, to be absolutely free to choose their motives of life, whether they will serve God or themselves; if he sees in all this the proof of that Divinest touch of disinterestedness, which made men in the likeness of God, free as God is free, and called them "friends,"— he can see, in some degree as God sees, many things of the Divine Providence and of the permission of evil.

In the work of Redemption also a minister should learn to know the Lord,— to see the Lord Jehovah coming to men in the only possible way, by the presence of His Spirit in the son of a virgin mother; to see Him entering into the lives of men, healing their diseases, bearing their burdens of sin, bringing the love of good life to them, and teaching them by example the way of heaven. All this a faithful minister of the Lord should not only know about, but see in the story of the Lord's life. And he should see in the Lord's resurrection the continuance of His merciful bearing of our burdens, and of His gift of life from heaven to all who will receive it. With this general light, the minister can study and interpret the life of the Lord, and the present desire of the Lord; showing what the Lord did in circumstances essentially the same as those of men, and therefore what He is now thinking, and desiring men to do; that when they do it, He may do it in them, may manifest Himself unto them, and unite Himself with them.

Akin to this, and deepest of the duties of a Christian minister, it is, to understand, and then to show to others, how the Lord's presence may be felt in the heart; to learn the nature of the covenant which God has made with men; commanding them to resist and put away as sins against Him the excitements of enmity, of adultery, of fraud, of falsehood, and of covetousness; and promising on His part to give them peace of mind and protection from evil, and His own enjoyment in mercy and purity, in justice and truth and content. To explain this covenant and its applications, is the central duty of a minister of the Lord. In the holiest place in the mind the

Commandments lie, when they are received in the life; and in them the presence of the Lord is first sensibly received. The application of the Commandments to life removes by degrees the sources of conflict and bitterness. Take away from the world the enmities, the lust, the dishonesty, the deceit, and the covetousness, and the very roots of bitterness are gone. Replace these, as is done when they are put away by the Lord's Commandments, with mercy and love, justice, truth, and content, and the roots of the Tree of Life are there, with capacity for endless development of wise, truthful thought, and useful, happy work.

It is a frequent duty of a Christian minister to support the dying and the friends of the dying. He should have clear knowledge of the sleep of death, and of the state after death. He should know and feel the reality of the spiritual world. He should understand the ministry of the angels who attend upon the dead, and the operation of Him who is the resurrection and the life. He should be able to free the change of death from all physical and superstitious fears, and to invest it with the calm, serious expectancy which befits the entrance into the eternal world, from which no one returns, and where all enter upon the reward of their deeds.

Another, but kindred, duty it is to comfort the afflicted; both those who mourn over the departure of friends to the spiritual world, and those who grieve for other natural losses and hardships. It is the minister's duty to enter intelligently into the teachings of the Word, and of the doctrines drawn from it, so far as to understand something of the heavenly ends to which the Lord looks, and to see through the temporary suffering to the enduring results beyond. He should be so sensible of the Infinite Mercy that overrules the affairs of life, that he can bring a sense of it to suffering hearts, and dispose them to see the real and enduring things which the Lord sees, instead of the unreal which presently pass away. He should be able to throw the Divine light of the Word, not only upon the permission of natural losses and pains, but even upon that of sin and wickedness, which, with the race and with many individuals, cannot be prevented, if men are of themselves to

abhor evil as the enemy of soul and body, and to seek earnestly the protection, the peace, of the Divine Mercy, and the pure joys that flow from it.

This is the sum of the duties of a minister of the Lord: so to know and interpret the Lord in His Word, and so to lead in the ways of the Lord, that the Presence of the Lord may be a real thing among men; known by its power to enlighten the mind, to remove evils, to give peace.

The priests of the representative Church of the old time, had charge of a sacred tabernacle, which represented a spiritual Church among men. In the holiest part of that tabernacle was placed the Ark of the Covenant between Jehovah and men, containing simply the Ten Commandments. Upon the Ark, was the golden Mercy-seat, representing the sense of the Divine Forgiveness; and from the substance of the Mercy-seat rose two golden forms representative of the love to God and the love to man, which spring from the sense of the Divine Forgiveness. The Lord Himself was said to dwell between the cherubim; for there His glory was visible, and from thence He gave answers and instruction.

In front of the vail which separated this "most holy place" from the "holy place," stood a golden altar for incense, which was a representative of prayers, and confessions, and praises. Upon the left of the priest, as he faced the altar, stood the golden candlestick, the light of which, burning all the night, was an emblem of the light of the Lord's Mercy and Providence. Upon the priest's right hand was the bread of the Lord's Presence, laid upon a golden table; a symbol of the Living Bread that strengtheneth man's heart for every heavenly work. And by the door of the tabernacle stood the altar of burnt-offering, upon which was burning continually the sacred fire which meant life from the Lord in all the ultimates of human life. The chief labors of the priests related to the altar of burnt-offering, the golden candlestick, and the golden altar. The lamps of the candlestick they were to fill with pure olive-oil beaten for the light, and keep burning continually before the Lord; and when they trimmed the lamps in the morning, and when they lighted them in the evening, they were to burn sweet incense upon the altar of incense.

This might seem of little importance to us; but when we see the duty of a Christian minister to interpret the merciful love of the Lord; to throw its light upon all the duties and circumstances of life; to fill his mind with the love and with the light of it, in states of preparation, and to illumine all states of obscurity; and in the preparation, and in the illumination, to offer prayer for guidance, with confession of ignorance, and thanks for the light; we see that this ordinance for the priesthood is a perpetual ordinance from the Lord, to be fulfilled, and not annulled, in the true Christian Church; that it is of the Divine order by which the Lord provides means of salvation for His people, through His Word and preaching from it.

To the altar of burnt offering the people brought their lambs, their kids, and their bullocks, their first sheaves, their flour, their bread, and their oil, for burnt offerings and offerings for sin and for error, for thanksgiving and for sacred feasts. And by the fire of the altar the priests consecrated them all, burning some wholly upon the altar, and of some only the purest parts. These offerings represent the innocent affections by which men live,—their love for the goodness of the Lord, and His wisdom, their love for the spiritual intelligence and affection in one another, their love of kindness and helpfulness, their enjoyment in useful work, their enjoyment in the communion of blessings. The affections which relate wholly to the Lord, when brought to Him and touched with the fire of His love, cease to be man's, and become of the Lord's love in man; as the burnt-offerings were wholly consumed by the fire. Those that belong to the relations with men, to useful work and kindly communication of every sort, live from the fire of the Lord's love, but are exercised as our own; as the peace-offerings were consumed as to their purest inward parts, and as to their flesh were made feasts.

It was the office of the priest, in these consecrations, to prepare the fire, and to place the offering upon it. And so it is the office of the Christian priest to prepare the heavenly fire by which all the innocent affections of men may be vivified, as by the living presence of the Lord. The fire is the Lord's, not the priest's. He seeks it through the interpretation of the Lord's own life upon the earth. For as the trees of the earth

store up in their substance the heat of the natural sun, so our Lord in His human life brought down the Divine Fire to the comprehension and for the uses of men. And the ancient priests, in laying the wood in order, that the sacred fire might be ever ready to consecrate the offerings of the people, prefigured the duty of the Christian priests to enter into the life of the Lord, to keep always burning before them the fire of His love for good human life; that His loving Presence may touch and vivify every innocent heart that comes to them,—every desire for wisdom and goodness, every affection for kindly beneficence and for useful labor, every spiritual sentiment of penitence or of gratitude, of purification and of forgiveness.

It is by means of these uses,—by the explanation of the merciful Providence, the purposes, and the precepts of the Lord, and by expression of the answering states of men, whether of prayer, or confession, or praise; and by the interpretation of the love with which the life of the Lord among men was filled, and by which He enters the hearts of men, that Christian ministers may increase the things of heaven among men. The sacred influences are not theirs; their duty is to receive them from the Lord, and to bring them to men. The Holy Spirit is not of them; yet it is felt by men according as they are faithful to their ministry, and their ministrations are faithfully received.

I do not dwell now upon the tithes, and the heave-offerings, and the wave-offerings, and the offerings of first-fruits, by which in their full meaning the work of the ministry is sustained both spiritually and naturally; though these are necessary to the appropriation of spiritual benefits by those who receive them. I am speaking chiefly to you who are entering upon these sacred uses; who are to lead in love for the Lord and for the life of heaven in the midst of the worldliness and pride that prevail in the world. You above all men are to seek first the kingdom of God and His righteousness: and to trust that other things will be added as far as is needful. You are to have the love of God in your hearts, and the light of His love in all your thoughts; and to go with these to the poor in spirit, the mourning and the meek, bringing to them

the protection, the comfort, the light, and the love, of the kingdom of God. And He in whose name you go forth, gives you the promise, "Behold I am with you always, unto the end of the world." Amen.

THOU AND I.

STRANGE, strange for thee and me,
Sadly afar!
Thou safe beyond, above,
I 'neath the star;
Thou where flowers deathless spring,
I where they fade;
Thou in God's paradise,
I 'mid time's shade!

Thou where each gale breathes balm,
I tempest-tossed;
Thou where true joy is found,
I where 'tis lost;
Thou counting ages thine,
I not the morrow;
Thou learning more of bliss,
I more of sorrow.

Thou in eternal peace,
I 'mid earth's strife;
Thou where care hath no name,
I where 'tis life;
Thou without need of hope,
I where 'tis vain;
Thou with wings dropping light,
I with time's chain.

Strange, strange for thee and me,
Loved, loving ever!
Thou by Life's deathless fount,
I near Death's river;
Thou winning Wisdom's love,
I strength to trust;
Thou 'mid the seraphim,
I in the dust.

—*Phœbe Cary, after the death of Alice.*

THE DOCTRINE OF ATONEMENT, AND ITS ORIGIN.

It is often astonishing to discover what influences in the past produced and moulded the thoughts and phrases current in our modern world. The theologies of both the Catholic and Protestant Churches have elements which can be traced back to very different sources and periods than those to which they are believed to be due. That which we regard as of venerable age is sometimes an innovation; and even what we have been taught to think of as Christian in its origin, may prove to have been Pagan in character and source. We do not always know from what storehouses of thought were drawn the warp and woof of modern theological systems, or by whose hands were first woven the threads of their finely-meshed subtleties. Nor is such knowledge of the history of a doctrine useless, for it often solves problems that seemed obscure, by explaining its characteristic peculiarities, and in many cases, removing that superstitious and false coloring of Divine authority, that stands in the way of direct approach and investigation. A "Thus saith the Lord" is immutable to all reverent souls, but the awful light and glory of such revelation should not be falsely ascribed to human speculation and error.

It is commonly asserted that much of Romish ritual — its festivals, images, incense, and vestments, its asceticism and monasticism — may be traced distinctly to an origin in Pagan customs and superstitions; but it is often overlooked that the Protestants are not so wholly free as they believe from the hidden influences of the old Pagan life of habit, feeling, and thought that pressed in like a pervading atmosphere upon the growth of early Christianity. Should you ask a Protestant divine whence was drawn that interpretation of the great central doctrine of the Atonement which is now called Orthodox, he would probably be surprised by the very question, for this interpretation has been so impressed by long familiarity and use on the minds of the Protestant clergy, that they often sincerely believe that they *find* it where they themselves have

carried it. Even if they confess that its distinctly formulated statement dates from scholasticism of the eleventh and thirteenth centuries, they are blind to the fact that neither thought nor word have any root or existence in Christian faith or Christian teaching in their purity.

Yet this will be seen to be true, if we examine, first, the doctrine itself, and secondly, the history of its beginning and growth. The so-called Orthodox interpretation teaches that God's justice having been offended, and his wrath aroused, by human transgressions, and man being utterly unable of himself to pay the debt of a sinless life, or atone for past iniquities, Christ paid the debt for him, offering in His spotless life and death of shame an expiatory sacrifice, whereby the demands of Divine Justice were satisfied, and the Divine Wrath appeased, so that henceforth all who would look to him as a Saviour, and accept him as a Substitute, might claim his merits and salvation as their own. This interpretation of the doctrine of Atonement has no ethical value, for it has no relation to the condition or character of man, and a real removal of sin. It regards simply the removal of the penalty, which can never be removed so long as the sin remains. It is essentially a legal fiction, for it calls the Holy One a sinner, though He knew not sin, and man innocent, though he was lost and dead in trespasses. It ascribes to God anger, injustice, and a deliberate acceptance of what is untrue. It is not to be found in the Divine Word, nor was it taught in the Christian Church for the first three centuries.

The Scriptures affirm that God—"the Everlasting Father" of men—so loved them that when they were lost and dead through sin, he assumed a human form—which is the Son, created by and sent from the Soul of Divine Love—and came upon earth, by his life and death overcoming the evils and falses that assailed and were destroying humanity. Thus by His victories he gave man power to put away sin, and receive in reality from His own life that new life of goodness and truth by which he might be raised a new and living soul in the heavenly kingdom. There is in this the Divine reality and power of truth; and we are told it in various forms again

and again in the Divine Word. The Infinite Love seeks ever to save us from the death of sin, and bestow its own life upon us. This is the central thought of our Lord's teaching; and in his parables there is no anger described, but the yearning of a heart that longs ever to gather in the lost and gone astray,—a tender Shepherd, a Father.

In the Apostles' Creed — the earliest form of doctrinal belief — the whole of faith rests upon the life of Christ, rising through death to fuller life, and his quickening power to pardon, unite, and revive "the forgiveness of sins, the communion of saints, the resurrection from the dead." The apostles and their immediate followers taught nothing else than the love of God in Christ, reconciling the world — at enmity, astray, and wretched, and sorely in need of reconciliation — to himself. Christ is, by his humanity, the Mediator between the soul of Divine Love in him which seeks the souls of men, lost and dead in selfishness. He is a Sacrifice, for he gave himself an offering of love for the removal of sin and corruption from human hearts and human lives. He is the Atonement, for in his Divine life alone can we be made whole, and be restored to peace and at-one-ment with Love. His may be truly called a vicarious sacrifice, for it was no need or sin of His own, but our transgressions, our woful necessities, for which He labored, and endured all.

As one of the ablest defenders of the comparatively modern idea of a legal "satisfaction for sin" admits, the early Christians, who still felt the glowing warmth of that Divine Presence of Christ, and kept in their memory his words, and the words of those who had seen and heard him, knew no other doctrine of his life and death than the one I have given. It is true that the figurative expression — a "ransom for sin" received from surrounding Pagan superstitions a peculiar coloring, and was understood as referring to a contest between God and Satan for man's soul — but this never struck deep roots in Christian faith. It remained for Athanasius, an imperious and daring dialectician, and subtle controversialist, living in a disturbed age of strife, heresies, and persecutions, to be the first to bring forth any clear expression of such a legal in-

terpretation of faith, and by his terms of logic, learned in the Greek schools, change the living realities of the *io credo* of the trembling, awakening human heart to a cold and subtle scheme of legal devices. It then sank into comparative obscurity until the eleventh century when the idea of Athanasius found an able exponent in Anselm, whose long controversies concerning questions of authority and legal forms, left an indelible impression upon his character and mind. He, and Thomas Aquinas, who in the thirteenth century, sustained the same view of the Atonement, were among the first of scholastic theologians and philosophers. Scholasticism — that subtle network of logical deductions and intellectual distinctions that stifled the vitality of simple truth — had its origin in the Greek philosophy of Aristotle, tempered by Platonic conceptions, and colored by the interpretations of the Arabian schools, which exerted so strong an influence at this period over Western learning and thought. From the looms of Greek and Arabian intellect were drawn the fine and strangely dyed threads of the theology of the Middle Ages, which still run through the sermons heard from modern pulpits, and the text-books studied in modern theological schools, making the vesture of thought that clothes the orthodox faith of to-day. Many are withheld from a too close or bold examination because they believe it embalmed by the sacred associations of early Christian love and faith, the fragrance lingering around that beautiful dawn and infancy of the Church. This is not true. We find no such teaching until we reach an age of obscure conceptions of love and of spiritual life, full of hard struggles for civil rights, and legal forms of protection, and external security, an age of fighting, not of religious growth, and lacking in tenderness and insight.

Swedenborg, in his system of religious teaching, restores to us the early doctrine, not in the simple and often obscure form in which the first Christians perceived it, but in a form luminous with spiritual and rational light, and full of power from its vital connection with other truths. All the knowledges, affections, and activities of life, are included in religion, rightly understood; and this doctrine of the Atonement is

the central sun, bringing into unity, or oneness, all seemingly discordant and jarring forces. Our regeneration is a lesser image of the Divine Glorification of our Lord. In putting off all earthly weakness and evil, he so "bore our sins" and our chastisement, that our longings and needs are all known to him as they can be to no other human heart. As we follow him in the way, taking up our cross, laying down our selfish life even to the death, entering at last into heavenly rest, it is he who has been beside us all the while, sustaining us and fighting for us, overcoming our foes, raising us from the dead, and creating us in the likeness of a heavenly humanity. Then we may indeed enter into the unity of which he spake—"that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me"—the unity of Divine Love, which mediates not only between God and man, but between man and man, leading them into all peace and kindliness and fulness of friendship and love.

Montreal, Va. ELLA F. MOSBY.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make.
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower:
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear:
We kneel how weak! we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—*Archbishop Trench.*

THE FULFILMENT OF THE SPIRITUAL DUTY OF TITHING.

The general teachings of the Church upon the subject of the Tithe have been repeated and enlarged upon at various times, and are generally well understood.

Not the New-Churchman alone, but all who acknowledge the Lord as the Giver of life, and of every spiritual and natural acquirement which enriches it, admit the truth, that every capacity for love and thought, all attainment of intelligence, all increase of good affection, together with every material gift of this world's goods and this world's circumstances of life, come from Him to us; and that they are therefore to be held by us for the uses of His kingdom, and not for our own selfish pleasure.

We know, too, that it is not for the sake of any arbitrary rule of the Divine Wisdom that we are to hold it thus, but that His purpose is, that we may enjoy to the fullest extent possible to each individual the riches of His Divine life, which has no room for any other love or thought than to extend the best that it can give to every one of His creatures.

This is the rational acknowledgment of all who receive and accept the teachings of the Church; but in the actual experience of the individual, there are, perhaps, few with whom its reception has become so far a matter of true, inward faith, as to be a constantly active and potent factor in the external daily life.

If it were so, we might perceive that the Divine joy comes, not from the possession, but from the imparting of His fulness of life to men; that He desires that we may receive from the fulness of His joy; that we may delight in all His gifts, not from the sense of ownership, not even from the satisfaction of being the Giver of good gifts, but that without any sense of self at all, we may live in and from the life that flows forth from Him, enjoying only the consciousness of being an active part of His heavenly kingdom of use.

All the trying experiences of the natural life are needed to bring us into this true relation to Him, before we can become useful members of His kingdom in the heavens.

His providence enters, therefore, into every circumstance of the life of each individual. To some He gives material wealth, guiding their outward circumstances towards the best possible development of the faculties into which they were born; upon some He confers a moderate degree of what we are wont to call worldly prosperity; and many need the discipline of actual poverty; but none are free from the necessity for and blessed uses of adversity, needed to restrain the selfhood, and to teach us to look beyond the life that depends upon natural blessings only for its happiness.

Is it not, however, true, that the desire to provide for the wants and enhance the enjoyments of the natural life occupies by far the largest place in our minds? that worldly matters absorb the present attention, and that we are glad of any excuse which allows them to stand first?

If, however, we do to some extent perceive the Lord's purpose with us, desire to coöperate with it and to make the life of this world subservient to the end of becoming useful members of his kingdom in the heavens, a conscientious effort will be made to reverse the natural tendencies, and place the duty of providing for the uses of the body and of the natural mind, in its true relation to spiritual uses.

Granted, then, that we desire to accept the position in the Divine economy to which He has assigned us, that we desire to learn as soon as may be the lesson He would teach, and become fit for the place in some heavenly society He has provided us to fill, "what shall we do that we may inherit eternal life"?

We shall begin with the plainest of common duties, that of performing faithfully and well the function of the office or business in which we are placed, and of caring for and instructing those who have in His providence become the proper objects of such care. We will try to give our first thought to the duty of faithful work; and the second place in our minds to the duty of securing such fair compensation therefor, as the

condition of society around us, and proper regard for the equal rights of our fellow-workers will admit.

By means of this compensation we will endeavor to provide for such needs of body and mind as will best fit us for the work we have to do; for the sustenance and protection of the physical, and the training and elevation of the mental, faculties; not neglecting such proper recreation in one form or another as is needed to give elasticity to body and mind, and variety and strength to good affections; and in all this we will regard our partners and our children as a part of ourselves.

All this may be attempted and attained with sole regard for self and no thought of the neighbor; but if we regard these things as only needful preparation for a heavenly future, there must be added all possible spiritual training, opening the mind to higher regions of love and thought, where conscious help may be obtained from the Lord and those who dwell with him; deepening the love for heavenly things; increasing the spiritual experience, and learning new ways of keeping the commandments.

We need, therefore, to join with others in providing means and opportunities for increasing in knowledge and love, for learning from and with others of the abundance of heavenly truth provided in the Divine Word, for joining with them in the offices of worship of the Lord, and thereby opening our hearts and lives to his constant presence; and as we receive these blessings truly, we can but desire to extend them as widely as possible to others.

While all these are especially heavenly blessings, they can only reach us in this world by the exercise of external means and faculties, which, acting upon the natural mind, give to it the ability to open inwardly and conjoin itself with heaven.

In a word, we need to have teachers of spiritual truth; we need to have printed books, houses of worship in which to gather for instruction and reciprocation of spiritual affection and experience, and many other things that we can only obtain by providing that some, whose daily use it is to work in supplying these needs, shall receive such fair compensation

therefor as will furnish means whereby the Divine Providence can supply their daily wants.

We have already acknowledged that all we have of spiritual, mental, or natural goods, is from the Lord; and that in using it we are but acting for him towards the one end of becoming full and willing workers in his heavenly kingdom,— members in his Divine body, and partakers of his Divine life.

With these thoughts to guide us, how shall we proceed to gather the needful resources for these highest and best of earthly uses, so essential to the development of heavenly love and life, and for those other uses of external charity which, in providing for the bodily needs of the poor, unfortunate, and sick, prepare the way for reaching the deeper spiritual disorders? Does the obligation and the privilege rest only with the rich? Has not the man of moderate means a duty and a share? Has not even the poor man a right to enjoy the blessing which honestly comes with the sense of having a practical part in every good work in which his neighbors have consociated?

The true teacher, in regard to all our spiritual duties, is the Divine Word; from it we may obtain instruction applicable to every experience; and from the history of the dealings of the Lord with the Jews, the chosen representatives of his spiritual Church, we learn this lesson: in the payment of tithes for the support of the temple worship and its officers, all were included; and no one, not even the priests, the Levites themselves, were exempted.

That this giving of the tithe to the Lord represented the principle, we acknowledge; that all is his, we know; that it indicates clearly the relation that all, rich and poor alike, should hold towards him now, we also know. It is only in the application of this principle that the natural mind loses itself in doubt as to the natural duty.

But is it not clear from this illustration of tithing, that the Lord desires every one to have some practical part in the performance of this duty? and that, as clearly as the obedience of the Jews brought to them abundance, so clearly must the act of contributing to Church uses confer its special bless-

ing? Certainly, we answer; no doubt it *does* confer a *spiritual* blessing; but I can barely supply my family with what all consider the necessaries of life, and if I had even a little more, they need better food, better clothing, more recreation.

The Lord commended the poor widow who cast into the temple treasury "all that she had, even all her living"; can we believe that she went away to suffer and to starve? May we not rather conclude that His compassionate providence followed, cared for, and protected her?

The literal obligation to pay the tithe may no longer exist. The spiritual obligation can never cease; that we should fulfil it practically, poor and rich together, can scarcely be a matter of discussion.

Neither can we reasonably hesitate to believe, that in the setting apart for the special performance of the external functions of spiritual uses, of whatever we may decide shall represent the tithe, we may be *sure* of the care, protection, and blessing of the Lord's loving and tender providence. We may be sure that He who would have us enjoy every earthly good which will help, and not hinder, the inflow of His Divine life and love, will have more power to fill that earthly life with good, in the degree that we open it to Him, trust in Him, and confide in His goodness, while faithfully doing the work He has set before us.

The faithful setting apart of "the tithe" of our honest gains or earnings, even if that tithe be a literal tenth, even if it seem far out of proportion to the payments of others, if given without pride or ostentation, cannot make us poorer, but of itself will tend to make us richer, because it will increase our effort to become humble, faithful servants. We may still need the training of poverty; there may be deeply-seated evils which can only be subdued by such constant discipline; but whether we attain worldly success and comfort, or close our lives in the effort to obtain the mere necessities of life, or failing even that, depend upon the charitable offices of friends, no honest payment made in furtherance of the growth of the Lord's Church, no truly generous contribution to the needs of the

neighbor ever has or ever will, in the good providence of the Lord, in any sense or in any degree impoverish the giver.

Such considerations can only be addressed to those who desire to be or to become faithful members of the Lord's Church,— to those who really regard the growth of spiritual life as more desirable than the gratification of natural life, and are willing to submit to such needful present sacrifice and self-restraint as will gain a thousand fold recompense in the realities of the life of heaven. No question can to such appear of more importance, or call for more careful thought and conscientious action. To these reflections may well be added, therefore, some practical suggestions, the result of actual experience.

It is probably true that no worthy, industrious, and faithful member of society or of the Church is likely to become, except from illness, permanently unable to gain a fairly comfortable subsistence for himself and his family. When, therefore, in health and vigor of life, his daily labors are sufficient to attain this end, the question to be asked is, What portion of my daily, weekly, or monthly earnings can I spare from natural wants for these nobler uses to the spiritual being.

It is not unlikely that a close and careful scrutiny of every item of the usual expenditure may be necessary before the question can be answered. Under such inquisition for such a purpose, to how many families in this land would the answer come, There is nothing that my natural life can spare from its necessities; there is nothing wasted, there is nothing superfluous; we use no ardent spirits, no tobacco; our table is supplied with no needlessly costly, or harmful food; all is plain and healthful, and served with watchful economy?

It is scarcely doubtful that such conscientious examination would reveal to almost any one, sources for self-restraint that would result directly in natural, while providing means for increasing spiritual, blessings. And if this prove true with a poor man, how much more fully is it applicable to the condition of by far the majority of all who desire to be identified with the work of the external Church, or to enjoy any of its benefits. A second and most necessary step is to decide at

once and definitely upon the portion to be consecrated to such uses. This may properly vary with the essentially varying resources and material needs of the individual. One point may well be considered: the needs of society for the purpose of mutual protection, the provision of good government, and facilities of coöperation in uses of a general and public character, induce us to submit to what we are wont to consider the hardship of direct and indirect taxation.

We do not admit as freely as we ought, or as frankly as thoughtful examination of the subject would compel, that the benefits we receive on account of such disbursements are largely in excess of any return we obtain for private expenditure, except, perhaps, such as provides for the pure necessities of life. For all beyond these, our individual personal efforts attain a far less proportionate benefit than is received from the general expenditure of a community upon objects of use that could not by any possibility be provided by the individual.

The same principle must apply to the subject of our general consideration. The blessings of consociation for purposes of spiritual life, are immeasurably beyond those of even the best life of a community upon the natural plane; and we may therefore well give the most careful thought as to what proportion our "tithes," directly applied to the spiritual uses of charity, shall bear to the appropriation we cheerfully make for the decoration and adornment of our homes and many similar things, useful and helpful to natural life when kept in their proper relation and proportion; but not to be compared with the spiritual uses which cannot fail to fill the higher life with richness and fullness far beyond the needful expenditure for their sustenance.

The result of such careful examination and dedication, upon the mind itself, may well be considered almost marvellous; experience teaches that one no longer dwells upon it as having any relation to the common uses of life; it is no longer ours in any sense; we become trustees of the fund, and an honest trustee never for one moment regards himself as enti-

tled to or allows himself to desire any personal benefit from such a trust.

The question is settled once for all, with every discomforting struggle abated which before accompanied each effort to give of what seemed our own, and should never be allowed to arise again. If temptation comes to break the rule for once, it should be met as carrying with it the whole principle, and prayerfully resisted to the end which is sure to come, and bring, if the Lord is invited to make a part of it, as a safe result, deeper confidence in his providence, and more ability to receive its blessings.

It will be well for him who is in the receipt of a regular stated income, to deduct and lay aside "the Lord's portion" as often as he receives his own; and if that income is small to apply it without delay to some approved use; the accumulation of the fund may increase the temptation to withhold or borrow from it.

In the case of the man whose gains depend upon the uncertain emergencies of business, who only knows with certainty the result of his year's labors at its close, the difficulty of appropriating a stated portion seems too great; he may gain this year, he may lose the next. Even for instruction in such an emergency we may consult the Word of the Lord and, in the story of the dream interpreted by Joseph to Pharaoh, learn the practical lesson, that the day of plenty is not the time for prodigal expenditure or prodigal acts of charity; but that a portion of the gain set apart for spiritual uses may be laid aside until His blessing fairly rests upon it, and consecrates it for the needs of the years of famine.

There need be no great difficulty in determining from common sense and much practical experience that such careful training of the natural faculties and restraint of disorderly tendencies as are involved in the carrying out of these principles, must of themselves produce results conducive to material prosperity.

To this may be added the inward conviction, the experience of many who have tried to establish such a rule of life, that material as well as spiritual blessing *has* come to them as a

result; that it will continue while they are faithful, unless other faults make necessary the salutary discipline of outward misfortune; and that in any case their trust in the Divine love and goodness has become more fully established as the basis of their lives, than could have been possible without the discipline of such principles and such practice.

Newtonville, Mass. FRANCIS A. DEWSON.

THE LORD'S RESURRECTION.

IT was the third day since the crucifixion. The Jewish Sabbath had ended, and it began to dawn toward the first day of the week. And in the shadows of the early morn (of the new day) the two Marys might have been seen wending their way to the sepulchre — "seeking Jesus." When, behold, "a great earthquake," a disturbance that had caused the keepers of the sepulchre "to shake, and become as dead men." For the angel of the Lord had "descended from heaven," and had "rolled back the stone" from the door of the sepulchre, and was "sitting upon it"! "His countenance was like lightning, and his raiment white as snow." And the angel addressed the women, — seeing their fright, — "Fear not, I know that ye seek Jesus, that was crucified. He is not here, but risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead, and, behold, he goeth before you into Galilee, — there shall ye see him. Lo, I have told you." And they departed quickly from the sepulchre, with fear and great joy, and did run to bring His disciples word. "And as they went to tell His disciples, Jesus met them . . . 'all hail!' and they held him by the feet and worshipped him."

These are Easter Day words, and they mean a great deal for us, and for all men, for they contain universal truth, — truths suited for all times and for all peoples. We do not deny this sense of the letter. The crucifixion, burial, resurrection, and ascension of the Christ of "the Gospel story" are real occurrences and are the basis of most vital truths.

But "it should be known that the true doctrine of the Church is what is called *the internal sense*" (A. C., n. 9434), which is the sense in which the angels of heaven understand these things.

All the natural events recorded in the Scriptures are representatives and correspondences of living spiritual states of life in the human soul. And whether we have parable—pure and simple—or scrap of actual history, we refer the lesson for its application in every case to what is found in our common human experience.

Every particular of this Gospel narrative concerning the death, resurrection, and ascension of the Lord, is fulfilled in the life and soul experiences of all who become regenerate. And this is true of every other Scripture lesson. The Bible is nothing less than a history of man's spiritual life, as it is, and is to be. We may call it a "Mirror," into which a man has but to look and see himself as he is. He, that was the "True Light, that lighteth every man that cometh into the world, was in the world, and the world knew him not."—JOHN i. 10. "He came unto His own, and His own received Him not." He was "despised and rejected of men." "We hid, as it were, our faces from Him, and we esteemed Him not." "Surely He hath borne our griefs and carried our sorrows!"

This is spoken of the Lord, who is our Life. And all that is spoken of him is true of the Divine Truth, for he is the Truth Itself—as he said, "I am the Truth and the Life."

Like as the Jewish nation treated the Lord, so the world treats the truth that is from him. Where the Lord, as the Divine Truth, is not regarded and acknowledged in the life, he is "as dead among men."—A. R., n. 93. Not that he is dead; He alone is life. But the truth is not active in the life that is dead to it.

But a new day, the easter morn, is dawning,—"begins" to dawn. Mark says in his gospel, it is "very early in the morning." There are only the first streaks of the morning light visible. John says while "it is yet dark," there "cometh Mary Magdalene unto the sepulchre." Matthew says "the

other Mary" was with her, when she came to the sepulchre, on that early easter morning.

Now, what is the vital truth, the living lesson, for us, in this particular incident named? We are to understand that the "Marys" in this narrative, represent spiritual affections for truth. Their "coming" to the sepulchre, at the very early hour named, while "it is yet dark" even, denotes the earnestness, and intensity with which the spiritual affection for truth seeks its own; and notwithstanding the mind is in much spiritual darkness and ignorance.

The "Marys" coming to the sepulchre at such a time, and in such a manner, and with such a purpose, implies also, that they who are in any affection for truth, will to the degree, or strength of that affection, seek to know the truth for the uses of life.

Concerning the earthquake spoken of, it is sufficient to say, it fulfilled the prophecy, speaking of things to come as things present. "The earth shook and trembled . . . The foundations of the earth are out of course . . . the earth is moved out of its place." The spiritual earth of the human mind is meant, and a great change in the spiritual state of the people, and of the age itself, is really meant; in short, a new day, or age, was dawning upon the world.

But a stone lay at the door of the sepulchre; a stone signifies truth, but a stone "closing the door" of the Lord's sepulchre, is a bad use of truth, and constitutes truth falsified. The literal sense of the word confirmed in the mind, and opposing the spiritual or living sense, is a stone closing the door of the Lord's sepulchre. "The stone rolled away" by the descending angel, denotes the Word opened, the power and spirit of the Word of God revealed, to the resurrection of men and women to spiritual life.

This angel had the aspect and power of the Lamb of the Book of Revelation, to take "the Book of Life," and "open the seals thereof." "His countenance was like lightning and his raiment white as snow." The stone upon which the angel sat, representing the literal sense of the Word. "The power of the internal sense, resting in, or upon, and teaching from

the letter is meant by the angel sitting upon the stone."—*Bruce.* The two Marys came "seeking Jesus, crucified, but found him risen." And, doubtless, you can turn to many a dark trial in your life, when your affection for truth has given you as many surprises. In the midst of your fear you have had peace and joy. And the words "Fear not," give assurance, and imply that the Lord will accommodate his presence and his truth, that it give not anguish nor terror, but recreation, and joy of life, rather.—A. R., n. 78.

"Why seek ye the living among the dead?"(LUKE xxiv. 5.) "He is not here; but risen, as he said." "Come see the place where the Lord lay." And hereby we are called to consider the humiliation and shame the Divine Truth has endured in us in our behavior and daily life, "wounded for our transgressions and bruised for our iniquities." "Come see the place where the Lord lay," but he is not here. "And go quickly and tell his disciples that he is risen from the dead." These words were spoken to the Marys; they were first at the sepulchre. They typify the affectional life; and the affectional life leads the intellectual life, whether it be for good or for evil. The temptation that ended in "Paradise Lost," came first to the woman, or to the affectional nature, and through this the intellectual nature and whole man became involved. And so if "Paradise" is to be "regained," the "Marys" will be and must be the first at the sepulchre; the affectional life will be first to seek the truth; a man receives only such truth and so much as his affection attracts.

"Go quickly and tell his disciples he is risen from the dead; and behold he goeth before you into Galilee; there shall you see him." The Lord's glorification is an image of man's regeneration, and where the one goes the other follows. We follow Him in the regeneration; "and they departed quickly from the sepulchre . . . and did run to bring the disciples word;" when suddenly Jesus Himself met them, and repeated in substance what the angel had said to them; "go tell my brethren that they go into Galilee and there shall they see me." And we learn further on in this narrative, that the eleven disciples went away into Galilee into a mountain where

Jesus had appointed them; and there in a mountain in Galilee the Lord met His disciples as He had said.

Remembering that names and places spoken of in the Scriptures, mean in their living sense, the things of spiritual life; it is not difficult to understand how the land of Palestine in its three divisions of Judea, Samaria, and Galilee, come to represent the three degrees of life in man, and which are related to each other as natural, spiritual, and celestial.

Galilee has reference to the external life or the natural degree of the mind, which is analogous to the gentile mind, in a state recipient of the life of faith or truth. The meeting in Galilee had been prearranged; for the Lord, previous to the death on the cross, speaking of what should befall Him at Jerusalem, "when the shepherd should be smitten and the sheep scattered," said, "But after I am risen again I will go before you into Galilee." — MATT. xxvi. 32. And the Lord is still going before his disciples into Galilee after His resurrection, as the truth in their daily life. The Lord as the truth, is continually rising, rising daily, "yea every moment, in the minds of the regenerate," (A. C. 2405) and going before them into Galilee. He is continually leading the man of faith and trust into the good of life. There in that good ye shall see Him—in that good of life. "And they remembered His words." And what is noticeable, this meeting took place in a mountain in Galilee. Mountains are the highest portions of the earth, and spiritually, they denote the highest and best in man, namely, the things of charity, or love. The Lord "went up into a mountain to pray," teaching us, that when we pray, or worship, we should rise into the highest and best that is in us. From the Lord's appointing a mountain in Galilee as the place where he would meet his disciples, we learn this important lesson: that love, fixed in the uses of daily life, is the basis of man's union with the Lord, and is the very substance of the heavenly life. And when they saw him, they worshipped him. Man is in continual worship of the Lord, when he is in love and charity. The external forms "being only an effect."—A. C., n. 1618. The effect of all true worship is to lead man to perform uses, and a life according to the com-

mandments is the highest worship or use. By means of external forms of worship (if not separated from internal worship) there is inseminated in man, states of spiritual life, which states of life are for use in the other life, where all the blessed states of charity acquired in this life are seen to return.—A. C., n. 1618.

"But some doubted" it is added. And until truth brings forth goodness in the heart, and faith develops love in the soul, there will be those who doubt. "Not knowing the scriptures that he must rise from the dead." The Scriptures are spiritually discerned; and spiritual discernment is acquired by regeneration, and regeneration is resurrection to life eternal. The natural mind is a grave or sepulchre to the spiritual mind; and not till the spiritual mind is opened, does the Lord as the Truth and the Life rise from that sepulchre. The Lord's resurrection is a spiritual fact and addressed to the spiritual senses. The unbelieving Jews never saw the Lord after his resurrection; their spiritual sight not being opened because of the evils of life. Some things omitted by Matthew in his account of the resurrection are minutely given by John in his gospel. The "Marys" as we have seen, were in haste to bring the disciples word. And Mary Magdalene "runneth and cometh to Simon Peter and to the other disciple whom Jesus loved and saith unto them, "They have taken away the Lord out of the sepulchre and we know not where they have laid him;" instantly Peter and that other disciple who was John, "ran both together and the other disciple did outrun Peter and came first to the sepulchre." Peter and John represent faith and love in the soul, and they are unitedly received in the regenerating life; hence they ran both together to the sepulchre. But John "outran" Peter. Love is more interior and more rapid in its motion than truth; but inasmuch as love cannot enter the dark places of the mind, without being preceded by the light of truth, John coming to the sepulchre looks in, "yet went he not in." Peter following hard after, comes up, goes into the sepulchre, notes every particular, "and seeth the linen clothes lie and the napkin that was about his head not lying with the

linen clothes, but wrapped together in a place by itself."—John xx. 5–7.

Reflective thought can go where excited feeling cannot safely go; and the one can do what the other cannot do prudently. But when Peter had examined the sepulchre and had seen the disposition of the grave clothes, "then went in that other disciple who came first to the sepulchre and he saw and believed." And we learn that faith or truth, in the regeneration, brings forth love or goodness, and shows man the way to, and prepares him for the heavenly life. "But Mary stood without at the sepulchre weeping; and as she wept she stooped down and looked into the sepulchre." And she saw what others did not see, "two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain." Her weeping eyes and stooping posture imply humility and great affection. For us it means "the exploration of the natural mind by the good affection of love." But as we have seen, the good affections of life cannot go where the light of truth does not lead the way. Whence the two angels in white sitting the one at the head and the other at the feet, are the revealing truths from heaven, (A. E., n. 687, from first to last) and lighting up the dark valley and shadow of death, and affording heavenly consolation to the best that is in man. And this is represented by the angels saying—"Woman, why weepest thou?" She said unto them "Because they have taken away my Lord, and I know not where they have laid him." She repeating to the angels the very words she had a little before addressed to Peter, and that other disciple.

By the Lord's body considered as infirm and thereafter as glorified, is meant the Divine Truth, naturally and spiritually understood; and to take away that body is to deny the truth and to live contrary to the Divine commandments. But spiritual affection for truth will find the Lord sooner or later. Accordingly we read that Mary had no sooner turned herself than she saw the Lord standing before her and knew not that it was He at first. It was then He bid them all be not afraid and meet Him in Galilee. The meeting took place in the

appointed mountain as the record reads. — MATT. xxviii. 16. "Then were the disciples glad when they saw the Lord." — JOHN xx. 20. And while they worshiped Him, Jesus spake unto them saying, "all power is given unto me in heaven and in earth." The great doctrine of the Lord is here declared, namely, that He is God Jehovah, our Saviour. There is no other; He has all power in all worlds; He is the sole object of worship — our Father in the heavens. He is the Divine Good manifest on earth and in heaven as the Divine Truth. The Jehovah Jesus, the only wise God our Saviour. — A. C., n. 3704. The Lord had all power before His manifestation to men; this glory He had "with the Father before the world was;" (John xvii. 5) and we hear Him declaring, "before Abraham was, I am." The reason why He says "all power is given Me" now (as if it was then first given) is, because the Lord as the Divine Truth with man had not all power with Him before its union with good in His life.— A. C., n. 1607.

When rational and spiritual things find resurrection in man they have all power over the whole earth and heaven of his mind. The Divine Truth born in man from above and growing up is the Lord with us, by whose power we rise to walk in newness of life. "Go, therefore, teach all nations," *i. e.*, all who are in simple good, and who thence have affection for truth. "Go, teach"! make disciples of all nations and baptize. A man is baptized before he has received much instruction in doctrine (and infants and children, as well) to imply that they are of the Church, and may be regenerated, if they live the truth, that water, in baptism, signifies. In itself, water baptism is nothing, and effects nothing, and only as that is present which water in baptism typifies. "Teach them to observe all things, whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world," or unto the consummation of the Age.

Columbus, Ohio. O. L. BARLER.

A HISTORY OF THE NEW TESTAMENT.*

The work of the German critical scholars is generally received in one of two ways. Either their investigations are followed with the utmost eagerness, and with the settled conviction that their method is the only method and their conclusions the whole truth; or their freedom with the Sacred Writings is regarded with distrust, and their books avoided so far as can possibly be done. It is undoubtedly true that, among thinking people, the latter class was at first much the larger. They made no distinction between the doctrines of Strauss and atheism. Especially as the Germans were first introduced in America by Theodore Parker and others, their studies were regarded as so many attempts to undermine the essential distinctions between the Holy Word and all other books.

Of late, however, in spite of the warnings of the elders, the younger men in the theological schools and in the university have looked more and more to the German oracles. The supremacy of Germany in the Biblical field has become an acknowledged one. Works like that of Reuss are translated with assured expectation that they will be widely used, and will have a modifying effect upon the opinions and teachings of clergymen.

The attitude of the New-Churchman, as regards this division of views, is peculiar. He belongs to a third class, and cannot align himself with either of the others without running the risk of being misunderstood. He is not a believer in the inspiration of the Scriptures merely because they were long held to be inspired, and because he resists all change. He *knows* that they are inspired because he sees with his own eyes that they everywhere treat of heavenly things; and his answer, when challenged, is not to refer to a Catechism

* History of the Sacred Scriptures of the New Testament. By Edward (Wilhelm Eugen) Reuss. Translated from the fifth revised and enlarged German edition, with numerous bibliographical additions by Edward L. Houghton. Two Volumes. Boston; Houghton, Mifflin & Co. 1884. pp. 639.

or to the authority of Church teachers, but is simply to point out that the Word everywhere treats of the Lord and of the way of life. This necessarily separates him from those who maintain, against modern critics, the inspiration of the Scriptures from mere conservation or from a dim perception that, when the Word is read, there is more effect from it than history would give.

On the other hand, he is separated from those who follow unhesitatingly the lead of the German rationalists, because he does not believe that microscopic examination of the outer garment is all that lies within his power, when, within that garment is the living Lord. While he approves of scientific research conducted properly in every direction, and indeed regards such labors as hopeful evidences of spiritual freedom, yet he cannot be merely scientific though truly so, he cannot understand only "the leaven of bread" and overlook the "doctrine."

He therefore turns the pages of Reuss and others, rather to see the progress of the critical science and to gather from it interesting facts, than to drink eagerly of a fountain, apart from which he cannot satisfy his thirst. He has no scorn of the method, and not the slightest fear of it.

The two volumes which are now under consideration bear the imprint of the Riverside Press, and are models of the printer's art. The subject matter is divided by use of types into two portions, of which the briefer, printed in larger type, is the real work, and the smaller type contains what would ordinarily enter into foot-notes and also a very full bibliography in which the author speaks of a multitude of books from direct knowledge. To this bibliography the translator, Rev. E. L. Houghton, has made some additions.

The plan of the work requires an Introduction and five Books, which have no division into chapters, but have numbered paragraphs. The first Book, which fills the first volume, discusses the origin of the New-Testament writings; the second deals with the history of their collection and of the formation of the Canon; the third is concerned with the his-

tory of the text; the fourth, with the history of the versions; and the fifth, with the history of exegesis.

The treatment is always brief and pointed, so that, aside from the additions in lesser type, the work would be a small one. These additions, however, are an important feature of the work. Of course Dr. Reuss makes no mention of anything but the letter, and, in tracing its production so far as research has gone in that direction, he makes no reference to Providence. Indeed he would not admit that the New-Testament writers were necessarily at their best in their work, let alone all thought that they wrote better than they knew.

This limitation of view is constantly noticeable. Thus John the Baptist had "but a misty and ill-apprehended hope." The instructions which the disciples received from the Lord, "exclude all thought of a new sacred literature." Speaking of the writer of the Apocalypse, he says, "All the details of his descriptions, all the colors of his pictures, he borrows from the ancient writers." Of the Gospel of Matthew, believed by him to have been first written in Hebrew, he says, "there was probably never a literal Greek version of it." He inveighs against the form of words attributed to our Lord, because "the relation between the speaking Saviour and his hearers, as it is here represented, is not in keeping with the sufficiently attested condescension of Jesus to the people in his teaching." He goes still further, when speaking of changes made in the manuscripts by copyists, and calls the "introduction of the disciples" in John vi. "a freak of fancy," when he does not dream that there is meaning in the Lord giving the bread, first to the disciples, and by their hands to the multitude.

Perhaps we may show how weak is his grasp of what might be called spiritual intelligence by referring to the Apocalypse. Here he refers to the predictions naming three years and a half, and regards the book as having the "noble purpose of reviving the courage of a Church groaning under the axe of the executioner, by promising, upon the word of former prophecies, the end of their sufferings and the beginning of the kingdom of Christ for the fourth year thence." In other

words, the application of the book was all made within four years of its date. He also says that "the key to the Apocalypse and the test of its interpretation is in the decipherment of the number 666," which is declared to mean, in the value of Hebrew letters, "Nero Cæsar." He also refers to the "fancies of a dreamy prophecy, which led the way to the New Jerusalem hard by the insane asylum, if not into it." He is strangely weak in his knowledge of Swedenborg who, with his followers,—

> "Makes much of the Revelation of John, but the book is rather the point of departure of their dogmatic formulas than the subject of their exegesis. Of his writings, the following belong chiefly here: *Arcana Cœlestia in Genes. et Exod.*, London, 1749, ff., 8 vols., 4to; *De Nova Hierosolyma*, 1758. To the philosophers of his time a curiosity, to the critics of our own an enigma, it was not until our own day that this remarkable man, whose head harbored a strange mixture of rationalism and whimsicality, attained authority and influence, especially in Wurtemberg, France, and America."

It will be seen that Reuss does not know Swedenborg's works on the Apocalypse, and so makes a strange confession of ignorance as to our use of that book. As to the New Church, also, since he does not know of it in England, he knows nearly nothing of it.

It may not be kind to point out that Reuss despises the scholars of other nations. In Germany "science for the first time succeeded in bringing forth ripe fruit," by which he means the science of Biblical criticism. Of the editions of the New Testament he mildly says that "England prints by far the most editions, mostly commercial enterprises and school editions devoid of all scientific value." He calls the archæologists the "hod-carriers of the science."

These quotations show his faults. There was no need to quote to show that he means to be fair. And it is deeply interesting to note that he speaks, without rancor, of the reaction of thought under Schliermacher in favor of a belief in the spiritual value of the Word. And he distinctly recog-

nizes the present unsettled condition of faith, and the merely temporary value of his similar works.

An index makes the volumes especially valuable as a reference book in respect to all that Reuss had studied thoroughly, and this is nearly the whole field of Christian history.

Bridgewater, Mass. THEODORE F. WRIGHT.

THE EFFECTS OF THE JUDGMENT.

IN A. C., n. 2121, published in 1750, seven years before the last judgment, it is said,—

"That the last judgment is at hand cannot so plainly appear on earth, and within the Church, as in the other life, whither all souls come and flock together. The world of spirits is at this day full of evil *genii* and evil spirits, chiefly from the Christian world, amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity of all kinds; and also treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go, but also with the interior sphere of that world, where those dwell, who, as to their intentions and ends of life, had been inwardly wicked. This sphere, in like manner, is at this day so crowded, that I have wondered that such an abundance of evil spirits could be collected together. For all are not cast instantly into hell, but it is according to the laws of order, that every one who is of such a character, should return into his own life which he had in the body, and should thence be let down into hell by degrees. The Lord casts none into hell, but every one casts himself thither. Hence those worlds of spirits are thronged with the crowds of such spirits, who tarry there for a time. By these the souls who come from the world are direfully infested; and moreover, the spirits attendant upon man (for every man is governed by spirits and angels from the Lord) are more excited than heretofore to infuse into man malignant influences, which in fact they do to such a degree, that the attendant angels can scarcely avert them, but are compelled to exercise their influences more remotely. Hence in the other life it may manifestly appear, that the last time is at hand."

And in A. C., 2123,—

"That the last time is at hand, may also appear, in the other life, from this circumstance, that all the good which flows from the Lord into the world of spirits, is there instantly turned into evil, obscenity, and profaneness, and that all truth is turned instantly into what is false; thus mutual love is turned into hatred, sincerity into deceit, etc; so that good and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits with whom the evil spirits in that world have communication."

In A. R., n. 865, published nine years after the last judgment, it is said,—

"'And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them,' signifies the universal judgment executed by the Lord, upon all former heavens, that were occupied by such as were in civil and moral good, but in no spiritual good, thus who resembled Christians in externals, but in internals were devils; which heavens, with their earth, were totally dissolved, so that nothing could be seen of them any more. From the time of the Lord's being in the world, when he executed the last judgment in person, it was permitted that they who were in civil and moral good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell; and at length they were allowed to make their fixed habitations, and also by the abuse of correspondences, and also by phantasies, to form for themselves as it were heavens, which also they did form in great abundance; but when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the superior heavens to men upon earth, then the Lord executed the last judgment, and dispersed those imaginary heavens. . . . This was done in the year 1757."

Again in A. R., n. 886,—

"'And he that sat upon the throne said, Behold, I make all things new, and he said unto me, Write, for these words are true and faithful,' signifies the Lord speaking concerning the last judgment to those who should come into the world of spirits, or who should die from the time He was in the world till now, as follows,

namely, that the former heaven, with the former earth, and the former Church, with all and everything in them, should perish, and that He should create a new heaven together with a new earth, and a new Church, which is to be called the New Jerusalem, and that they may know this of a certainty, and bear it in remembrance, because the Lord Himself has testified and said it. The contents of this verse, and of those which follow as far as the eighth inclusive, were said to those who would come out of Christendom into the world of spirits, which happens immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists, for, as was observed above, all assemble after death in the world of spirits, and are prone to associate with one another there, just as in the natural world, where they are, together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed by imaginary and delusive arts, to form to themselves heavens, as it were, whereby also they might be able to seduce; to prevent this, these things were said by the Lord, that they might know of a certainty that those heavens with their earths would perish, and that the Lord would create a new heaven and a new earth, when they would be saved who did not suffer themselves to be seduced or led away; but is to be observed that this was said to those who lived within the period of the Lord's time in the world and the last judgment, which was executed in the year 1757, because these could have been seduced; but after this event this was no longer possible, because the Babylonians were separated and cast into hell."

In the "Continuation concerning the Last Judgment," n. 30, it is said,—

"After the last judgment was executed there was joy in heaven, and also a new light in the world of spirits, such as there had not been before, because those infernal societies had interposed, like clouds which darken the earth. A similar light also then arose to men in the world, from which they have new illustration."

In T. C. R., n. 797, Swedenborg says of Melancthon,—

"But after the New Heaven began to be established by the Lord, from the light out of this heaven he began to think that perhaps he might be in error; therefore owing to anxiety on

account of his lot, he felt impressed upon him some interior ideas concerning charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it was all filled with love to God and love toward the neighbor, so that it was as the Lord says, that on those two commandments hang the law and the prophets, that is, the whole Word."

"The state of the world and of the Church before the last judgment was as evening and night, but after that as morning and day. When the light of truth does not appear, and the truth is not received, the state of the Church in the world is as evening and night; but when the light of truth appears, and the truth is received, the state of the Church in the world is as morning and day."—C. L. J., n. 13.

"Communication between heaven and the world, or between the Lord and the Church having been restored" (C. L. J., n. 11), the advantages resulting as a whole, to the vastate Christian Church from the last judgment, the New Heaven and the New Church, as set forth in the preceding extracts from the writings, are the following: —

When men from any part of Christendom now enter the spiritual world immediately after death, they do not run the danger of at once falling into the hands of the seducing Babylonians and dragonists.

Since the imaginary heavens and earths have been totally broken up, and Babylon and the dragon cast into hell, the men of the Christian world are not so internally excited to persevere in those evils and falsities that destroyed the first Christian Church.

Those evil spirits who, before the last judgment, had infused into men such malignancies that the attendant angels could hardly avert them, being compelled to exert their influences on man more remotely, having been removed, the angels can now come nearer to men and labor more effectively for man's reformation and regeneration.

The good and truth which flow from the Lord and heaven into the spirits in the world of spirits who are in connection with men in the world, are not now instantly turned into evil

and falsity; thus mutual love and sincerity into hatred and deceit to such a degree that good and truth are not perceptible; but a new light now proceeds from heaven down into the world of spirits, and likewise into the minds of men in the world. This new light gives men new illustration, and the tendency of it is, to lead men to think that perhaps they are in error, to impress upon them some interior ideas of charity, to lead them to consult the Word, and to enable them to see that the Word is full of love to the Lord and love toward the neighbor.

Men, the world over, now live in the light of morning and day, and not in the darkness of evening and night, since the truth now appears in the world in the doctrines of the New Church. As these doctrines are the interior things of the Word, of the Church, and of worship, in order that any may receive and retain these doctrines, all men must have more interior freedom of thought than before the last judgment. Hence it is said, "From restored freedom man can now better perceive interior truths, if he wills to perceive them, and thus become interior, if he wills to" (L. J., n. 7374). This is said under the head, "The state of the world and of the Church hereafter."

Finally, in D. L., n. 61, we read:—

"That it was not before seen from the Word that the Lord is the God of heaven and earth, is, because if it had been seen, still it would not have been received; for the last judgment had not yet been accomplished; and before that the power of hell prevailed over that of heaven; and man is in the midst between heaven and hell; wherefore had this doctrine been seen before, the devil, that is, hell, would have taken it out of the hearts of men, and would have also profaned it. This state of the power of hell was altogether broken by the last judgment, which is now accomplished; since that, thus now, every one who desires it, may become enlightened and wise."

Again in A. E., n. 1217:—

"After the good were separated from the evil, and the evil cast into hell, then all the good came into a better state of receiving

truth and good from the Lord, in which state they were not before. This is also understood in the Lord's Prayer by 'Thy kingdom come on earth as in the heavens'; the Lord's kingdom was before the last judgment, for the Lord always rules both heaven and earth, but the state of his kingdem after the last judgment became other than before it, as the reception of Divine truth and good became thereby more interior, more easy, and more distinct."

And in the "Coronis" to T. C. R., n. 20: —

"After the last judgment man is led with a more free and spontaneous spirit to shake off falses and receive truths."

The advantages to the whole world, both Christian and Gentile, of the last judgment, the New Heaven, and the New Church, are the advantages of redemption. Hence we read in T. C. R., n. 182: —

"Who does not know that unless the Lord had come into the world and wrought redemption, no flesh could have been saved? To work redemption, means to found a new heaven and a new Church. That the Lord would come again into the world, he foretold in the Evangelists, and in the Apocalypse, particularly the last chapter. That He is also working redemption to-day by founding a new heaven and establishing a new Church, to the end that men may be saved, was shown above in the lemma concerning redemption. The great arcanum that, unless a new Church is established by the Lord, no flesh can be saved, is this: so long as the dragon with his horde remains in the world of spirits into which he has been cast, no Divine truth united to Divine good can pass through to men on earth without being perverted and falsified, or without perishing. This is meant by this passage in the Apocalypse: 'The dragon was cast out into the earth, and his angels were cast out with him. Woe to the inhabitants of the earth and of the sea, for the devil has come down to them having great wrath' (xii. 9, 12). But after the dragon was cast into hell (xx. 10), John saw a new heaven and a new earth, and the New Jerusalem coming down from God out of heaven.— xxi. 1. 2."

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SWEDENBORG STUDIES.

SELDOM, IF EVER.

A good deal of thought has been given to a phrase used a few times by Swedenborg in speaking of the reëstablishment of the Church after a period of decline. He says that it is established "seldom if ever" with the men of the former Church. The Latin phrase which he uses is *raro si usquam*, which so far as is known is used by him only four times, namely, in A. C., nos. 409, 2910, 2986 and C. L., n. 200.

Considering that aspect of this great subject which is presented by the question as to the meaning of these words, we would remark that they seem to be understood by our people in one or the other of two ways, according as ideas of place or time predominate in the mind. Thus some understand the statement to mean that but few if any persons of the previous Church are reached by the New, and others suppose the meaning to be about what we mean when we say "almost never." "Rarely" is thus turned in two directions, meaning in one case only a single person here and there has come over from the old into the new. This is not the sense in which the English word is used, but the Latin *raro* may be translated either "sparsely, here and there," or "seldom." As the first word of the phrase in question is capable of two renderings, so the third, *usquam*, may be held to have two meanings. The primary meaning of it is "anywhere, in any place," agreeing with the rendering of *raro* by "sparsely" or "here and there." But though this is the classical use, and though another word, *unquam*, means "ever, at any time," yet readers of Swedenborg in the original know that he uses *usquam* and *nusquam* where classical writers would use *unquam* and *nunquam*. Thus we read in H. D., n. 225, "Man leaves his body when he dies, nor does he ever resume it." Here "ever" is expressed by *usquam*. *Raro si usquam* would therefore mean, "seldom, if ever," as the passages in point will show.

The passages in the "Arcana" refer to the establishment of

a New Church in place of a former and fallen one, saying that the new is seldom if ever established from the old, that is, from the people with whom the old was, but from gentiles or people not involved in their decline and perversion. The last passage is from "Conjugial Love," and was probably quoted for the sake of its bearing upon the exact meaning of the phrase in question. It is found in a declaration as to the increasing perfection of a marriage union. "I have heard from the angels," Swedenborg says, "that a wife becomes more and more a wife as the husband becomes more and more a husband, but not so conversely; for it seldom if ever fails that a chaste wife loves her husband, but that the return of love from the husband does fail, which is on account of no elevation of wisdom, which alone receives the wife's love." n. 200.

This truth that a pure wife rises to the level of her husband and becomes ever more perfectly his wife, but that a husband lacking in intelligence does not rise to the wife's level, if she has the superior mind, is illustrated by common observation. Swedenborg's words as to the wife "*seldom if ever*" seem to mean little short of "never." He admits the possibility of an exception, but not the probability of it. He knows no exception. He simply withholds himself from making a sweeping assertion in a case where there is no necessity for absolute conformity to rule, but where a departure from it is wholly unlikely.

The question, what is the true sense of *raro si usquam*, especially applies to the use of these words in the passages in relation to the perpetuity of the Church; but, whenever they occur, the presumption is that they mean to express the same unbroken, though not necessary, conformity. The writer doubts the existence of an exception, while not asserting that there never had and never would be an exception. His statements are: —

"Seldom, if ever, does the Church remain with those who have truths among them while they are being vastated, but it is transferred to those who know nothing of them; for these embrace the faith much more readily than those."—n. 409.

"But when the Church is consummated and perishes, then the Lord always raises up a new one elsewhere, though rarely, if ever, from the man of the former Church, but from the gentiles who were in ignorance."— n. 2910.

"Besides, it is to be known, that, when there is no Church, that is, when charity perishes, and a New Church is established by the Lord, this is rarely if ever done with those with whom the old Church was, but with those with whom there was no Church before, that is, with the gentiles."— n. 2986.

He goes on, in connection with the last statement, to say that Abraham when called was a gentile, and that the children of Israel in Egypt were in the same state so that they did not know Jehovah, and that, in the establishment of the Christian Church, the gentiles were taken and the Jews rejected. "So will it be," he added, "with this Church which is Christian."

In view of this direct declaration the question as to *raro si usquam* finds perhaps its full answer, so far as its application to Christianity is concerned, and some would be inclined to say that the word "never" might have been used. But that is not the language, and no one would think better of a stronger word when a moderate expression met the case. At the time of writing at least, no exception was known, and there was no likelihood that any would occur. It is a rule that the talent should be taken from the unfaithful. It is a general law that the new tree should be set in a new place rather than where the older had exhausted the soil. It is the verdict upon all perverted Churches, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."— MATT. xxi. 43.

It is an interesting fact that a somewhat careful search has failed to discover instances of the use of this phrase in later treatments of the subject of the succession of Churches. To one reading only the "True Christian Religion" the idea might be given that the Christian Church, having declined, was to be revived just where it was, at least, that its clergy were to be the means of reëstablishing it (n. 784), and that it would not be transferred to a distance.

But these statements all combine if we remember that gentilism is not necessarily found only in foreign lands. The disciples, ignorant and incapable before the Pentecostal inspiration, of proclaiming and explaining the gospel, dwelt within a short distance of the Holy City, and were attendants at the feasts. Yet to the priests and Pharisees they were as outcasts. They were in a sense gentiles. They went forth to Jew and gentile alike, but their success was with the gentiles for the reason Swedenborg gives.

In our own day it would not be difficult to show that Swedenborg, a man who could never comprehend the theories of the clergy till in his later life he saw them in their enormity from the light of heavenly wisdom, was essentially a gentile. Nor would it be difficult to enumerate those who early received the doctrines of the New Church while themselves in a state of dissatisfaction with prevailing errors or in an ignorance which is sometimes regarded as atheism. And evidence might be given that the good side of modern Agnosticism (it has a bad side too) is gentilic and not unreceptive of rational truth. We are reminded of the Lord's words, "The lost sheep of the house of Israel."

But this is to speak of the present. As to the future, one can only offer an opinion, yet there is visible reason for believing that the meaning of *raro si usquam* will be confirmed in the years to come. The minds of the Japanese for instance seem to be much more receptive than those of nominal Christians. In Japan Churches required to provide for the support of their ministers are rapidly organizing, and no home missions can report such results. A nominally Christian nation may be the best medium of communicating the truth of revelation, for its commerce may vastly exceed that of some ignorant, gentile nation affording, however, an immeasurably better soil for Church growth.

We are further confirmed in our belief that the phrase in question means simply "seldom if ever" by noting the sense in which the single word *raro* is used. We have but two references, but they are perfectly clear in their meaning as to time rather than as to place. In S. D., n. 3314 "some who were

of the most ancient Church" said that "others *raro* (seldom) came to them." In A. C., n. 6109, speaking of certain mental changes, Swedenborg says, "but these are *raro* (seldom) done with a man while he lives in the world." It will be seen at once that no other meaning is admissible here. Now if these instances define the meaning of one word, we shall find no reason for giving it any other meaning in the passages cited in the beginning.

JEZREEL OR ISREEL.

In the first chaper of Hosea there is mention of the children born to him by a wife, who in her character represented the evil state of the Church. The name of the first-born was Jezreel, which some would write Izreel. Smidius wrote it Jisreel, and so we might expect to find it in Swedenborg. But it is not always written in the same way. We have Jisreel in A. C., n. 3580, A. E., n. 375, D. L., n. 15, and T. C. R., n. 130; but in two places we find the name written *Israel*, namely, A. E., n. 304, and D. L., n. 4. The words resemble each other so much that a printer's error might be suggested, except that in the photolithograph of the "Apocalypse Explained" the word *Israel* is plainly written in n. 304. In n. 375, however, *Israel* was written, and then the pen was drawn through it and *Isreel* written above. The explanation which then follows plainly has *Isreel*. In D. L., n. 4, first edition, we find *Israel*, where in a new edition of the Latin, the proper change should be made.

In one passage the words "great shall be the day of Jezreel," are quoted as "great shall be the day of Jehovah." This is A. E., n. 119, and the change was clearly unintentional. The subject was one named in another part of the quotation, and no explanation followed.

There would seem to be no reason, then, for any departure from the name Jezreel which should, with a proper explanation, be introduced wherever variations occur.

BOOK NOTICES.

The Revised Old Testament.

The issue of the revised version of the Old Testament brings at once to view a subject which cannot be adequately considered in a moment, nor in a year. For fourteen years the revisers have labored gratuitously and devotedly to do the best work of which they were capable. Originally an English undertaking, the work has received some aid and guidance from America, and, for reasons which we will give later, we wish that influence could have been stronger. As it is, the presses of Oxford and Cambridge issued on the twenty-first of May in several editions the revised Bible, including the New Testament as it appeared in 1881. We are told in the Introduction that every part was thrice considered. At the first reading any suggested change, which received the votes of a majority of the revisers, was introduced. At the second reading these were reconsidered, and the votes of two-thirds were required to cause their retention. The third session considered points which had been reserved, and the opinions which were presented in writing. Counting six hours for a day's work, the company of revisers, which has met eighty-five times, have worked seven hundred and ninety-two days.

We do not know the views of the Holy Word entertained by these scholars, nor the degree of their actual learning, but there were certainly men upon the board who were eminent, just, and learned. What could be done from a scientific ground, they have done. That Biblical scholarship of the scientific kind has not reached its goal, is well understood; and it is agreed by all that, some day, the same work may be carried farther; but the present effort is deeply interesting, and in many respects, very satisfactory.

The first thought on examining the Revised Old Testament is, that one weakness of the Revised New Testament has been avoided. We mean the excessive and unnecessary changes, which turned the book into something new, and made it seem strange at first sight. Here an extreme conservatism has prevailed. Changes are few, and are made only when deemed to be imperatively necessary. Marginal alternative readings are comparatively few. The ear does not miss the familiar sounds. Changes which the Com-

mentaries have already made familiar, are to be expected and are found, but very few others have been made. For instance, to print the Psalms as poetry is no novelty, and to give the prose text in paragraphs, is to do what all will approve.

Other excellencies of a less conspicuous character may be noted: as "grove," spoken of some forty times, becomes "Ashera" or some form of the word denoting the idol worshipped; "meat offering" becomes "meal offering"; the fabulous "unicorn" is now the "wild ox"; for "dragon," "jackal" is generally found; the Israelites do not "borrow" of the Egyptians, but "ask"; "for thou hast made him a little lower than the angels" becomes "for thou hast made him but a little lower than God"; and the celebrated passage in Job xix. 25, loses all appearance of teaching a bodily resurrection, and says,—

> "And after my skin hath been thus destroyed,
> Yet from my flesh shall I see God."

Among the obsolete words omitted are the following, with the new words annexed: botch, boil; carriage, baggage; coast, border; leasing, lying; let, hinder; offend, make to stumble; table, tablet; tache, clasp; champaign, plain. Then there are words needing correction, such as: candle, lamp; apothecary, perfumer; hats, mantles; linen yarn, droves of horses; and "his" or "her," spoken of inanimate objects, are changed to "its."

The Hebrew word *Sheol* has generally been transliterated; any attempt to translate by "Hell, "Hades" or "grave," being generally abandoned.

Of the defects of the Revised Old Testament, its short-comings are all that need be enumerated. That it failed in some cases to do its obvious work, seems indisputable. It has left standing many obsolete or obsolescent words, such as: boss, ouch, chapiter, charger, habergeon, noisome, astonied, seethe, wist and wot, frotoward, sith; and others. For these retentions we can see no reason than a conservatism so intense as to be blind. If these words, which five readers in six do not or soon will not understand, were to remain, why revise others? If "tache" must be made "clasp" in order to be intelligible, why should not "sith" be changed to "since"? Or if "habergeon" is good, why set aside "coast"?

The difficulty of answering is increased by the fact that the American company desired these changes, but were refused. They also failed to obtain the revision of some spellings, the retention

of which by the English company is a sore defect. For instance, they have clung to "shew" for "show," "throughly" for "thoroughly," "plaister" for "plaster," "stablish" for "establish." In this they seem wilfully to have marred their work.

The principal criticism which we would make upon the conservatism here displayed in contrast with what some deemed the radicalism of the Revised New Testament, is in reference to the name "Jehovah." Here the Americans would have had the true name introduced, and surely in no point was the King James version more incorrect than in this. Whatever opinion one may have upon the use of the name by us hitherto in our selections and elsewhere, when the common version retained the name "Lord," it was to be expected that a revision would insert the name "Jehovah" whenever the Hebrew gave it. To the general reason of accuracy might be added the testimony of the scholars. Dr. Samuel Davidson pointed out that the word LORD printed in small capitals might represent "Jehovah" to the eye, but could not to the ear. The Commentaries so far as we know all agree. The revisers, however, were unable to take this step, and weakly relied upon the marginal addition of the true name. Dr. T. W. Chambers, writing in the New-York *Independent*, says, charitably,—

> "It is not much wonder that the British revisers shrank from such a wholesale transformation, yet the American Company were unanimous in the conviction that the ultimate gain from such an act of fidelity would far outweigh the inconvenience from so severe a shock to long-established usage."

Should the text as proposed by the American Company be put into print, it would seem to have the advantage of thoroughness over the English. In any case we are thankful for this working together of men upon a good undertaking, and, in mentioning their shortcomings, we would not overlook their great merits and their real achievements.

HEGEL'S ÆSTHETICS. By J. S. KEDNEY. Chicago: S. C. Griggs & Co. 1885. pp. 302.

FOLLOWING the volumes on Kant, Schelling, and Fichte already issued by this house, comes one which gives from a competant hand a "critical exposition" of an interesting part of Hegel's philosophy. Dr. Kedney is not so enthusiastic an admirer that he does not point out in bracketed portions the shortcomings of Hegelianism, but he fairly represents it to the reader. The book, which is exquisitely printed upon the best paper, is divided into

two parts, treating of the Philosophic Basis and the Art-Impulse in its Development, the parts being divided into short chapters, making it easy to refer to any point in the art-philosophy of this clear-headed and prolific writer.

Samuel Adams. By James K. Hosmer. Boston: Houghton, Mifflin & Co. 1885. pp. 442.

We have repeatedly praised the series of biographies of "American Statesmen" which has reached in this book its thirteenth volume. The last seems to us one of the best. The author, Prof. Hosmer, of Washington University, St. Louis, Mo., has written with fairness the story of a wonderful life, destined to more and more of renown as the years go by. The aim has been especially to describe Adams's influence as a citizen and leader of the "Town-Meeting" in the times when men, even the bravest, sometimes shrank from a contention so unequal. How Adams looked farther than others and never wavered, how ably and sometimes cunningly he led the people, is here clearly told. We are glad that the book was so cast as to give something of the history of the Town-Meeting, so admirably adapted to increase the influence of men like Adams and to execute their purposes.

Companion to the Revised Old Testament. By T. W. Chambers, D.D. New York: Funk & Wagnalls. 1885. pp. 269.

The work of Dr. Chambers has been well done, and is presented in excellent type. One of the American company of revisers, he has given much valuable information as to the work performed in the preparation of the Revised Old Testament. He first treats of the need of revision, then describes the method employed, and gives an account of the text. He next gives at some length a review of changes made, mentioning each book by name. He also states who the revisers were. But his most interesting chapter is on the "American Appendix," containing the changes recommended by the Americans, but not accepted by the British. Here he dwells upon the question as to the name Jehovah, and uses the following notable words:—

"This name occurs in the Old Testament in seven places, in three of which it is in composition, as Jehovah-Shalom. This number has been considerably increased in the revision, but the American Committee think that the change should be universal. 'Lord' simply conveys the ideas of authority, power, and majesty, which are abundantly conveyed by other terms, such as *El Shaddai*. Elohim is the God of nature, the Creator and Preserver of men, but Jehovah is the God of revelation

and redemption; and this wealth of meaning in the latter term is increased if we regard it as involving the ideas of eternal and immutable self-existence which its derivation is generally considered to imply. Now, why should such a peculiar and pervading feature of the living oracles be effaced from the English Bible? Why should a habit, originating in nothing but superstition, be retained? The only answer is the shock to usage given by the change in such a multitude of places in the Bible. But this, though it be sore enough, is not sufficient to justify so great a departure from fidelity as is found in the common version, for this departure operates to obscure the very thing which the author of the Bible intended to make prominent. Words are often things, and nowhere so clearly as in the names of the Divine Being. In HOSEA xii. 5 we read, 'Jehovah is His memorial' where the whole point of the sentiment lies in the Divine name. The American company felt that it was due to the English reader that he should be able to see in his Bible all the stress which the Most High has been pleased to lay upon His chosen characteristic name."

This strong reasoning does not give the whole ground of preserving the name, as our readers well know, but it shows the right view, and indicates that in time it will prevail. The American revisers have agreed to print no edition of their own for fourteen years, but this will not be a long time to wait for an edition containing this name, and laying aside many obsolete words which from timidity the English retained.

Dr. Chambers gives lists which show the improvement made in very many cases. He thinks that some problems remain unsolved to constitute confessed failings in the revision, and enumerates terms employed in describing the construction of the Temple, and words found in the superscriptions of the Psalms.

We commend to all this modest, scholarly treatise as an indispensable aid to study of the Revised Old Testament.

AN anonymous tract entitled *The Lord Jesus Christ, by a Disciple of St. Luke*, comes from Mr. Speirs, of London, and presents an excellent appearance, but does not contain so powerful an argument as can be found elsewhere.—*Mind in Nature* is a handsome monthly printed by the Cosmic Publishing Co., 171 West Washington Street, Chicago. The number for June contains a paper on "Psycopathy" by Dr. R. N. Foster, who formerly showed some excellent gifts as a translator of Swedenborg, and a paper on "Swedenborg's Doctrine," by Rev. L. P. Mercer, who briefly but clearly states the doctrine pertaining to soul and body, and suggests the explanation of psychical phenomena. There are several interesting articles about "mind-cure" and kindred subjects.

Scientific Theology. By T. W. Barber. London: Eliot Stock. 1884. pp. 188.

Mr. Barber, who further defines his book as containing "Essays towards the Development of Religious Truth on the Basis of Modern Science," has made a most successful attempt to present to the reverent scientific mind such truths as are obtained from our philosophy, and as are greatly needed by the science of the present day. The cultured style of address, the care not to present too much, the forcible manner of presenting the new ideas, and the calmness exercised throughout show that the writer had especial fitness for his task. As compared with similar works, this is easily first. Beginning with the present relations of Science and Theology, and treating of Materialism, Evolution, Natural Forces, Spirit, Evil, and the Embodiment of the Spiritual World in Nature, Mr. Barber has said in few words very much that is finding its way into the minds of thoughtful men. We think he might have said more with no danger of being thought unphilosophical.

Rev. J. A. Lamb has sent us a tract setting forth in an emphatic way the Second Coming of the Lord.—From Jansen, McClurg & Co., of Chicago, we have received a remarkably intelligent criticism of Drummond's "Natural Law" from the pen of Mr. E. C. Larned, lately deceased. Mr. Larned saw clearly that the Professor sometimes carried his analogies too far, and he pointed out these defects, especially as to regeneration, saying, after criticizing Drummond, "I agree with Swedenborg."

We have seen the title-page, preface, and table of contents of a new work which Rev. B. F. Barrett has written as a popular treatise, the character of which is fully indicated by the title which runs, "Heaven Revealed; being a Popular Presentation of Swedenborg's disclosures about Heaven, with the Concurrent Testimony of a few Competent and Reliable Witnesses." Judging from the table of contents, the work will be all that the title indicates.

We learn with much pleasure that the well-known Dr. J. J. G. Wilkinson, of London, is about to publish a work entitled "The Greater Origins and Issues of Life and Death,"—a book containing views derived from the author's profound study of Swedenborg's "Divine Love and Wisdom."

THE NEW CHURCH.

The Session of Convention.

The Convention, at its meeting in Cincinnati, Ohio, May 28–31, gathered together the usual number of those who attend regularly, and a smaller number than usual of those who go when the meeting is near at hand. This was due to the fact that the society entertaining Convention is not so large as those which generally entertain it. But, if our friends have not the numbers, they have the largeness of heart, and every visitor testified of the kindness with which he was received. The city itself being unattractive, nearly all the families live on the adjacent hills, where they have comfortable and healthful homes.

The party from New England had a special car, and thus much of friendly conversation was enjoyed upon the way. Reaching Cincinnati on the evening of the twenty-sixth, we went to a hotel so that we might be near enough to attend all the meetings. On the twenty-eighth the meetings began. It was very interesting to us to see the people who had gathered from different quarters, settle down at once to the work which had rested for a year. The Council of Ministers took up the subject of a service introductory to the first Communion. There was substantial agreement, not only upon the idea of the usefulness of such a service with those who had received baptism in infancy, but upon the true form of the service in making affirmation and receiving welcome. The name Confirmation seems a bugbear to some on account of their not understanding that it describes the act of confirming one's self by public acknowledgment, and they seem to set aside the rite in favor of something which is essentially the same thing. The subject will be reported upon next year.

The meeting of the Sunday-School Association also took place on this preliminary day, making some confusion which will be obviated next year by having the Association meet in the afternoon. The President, Mr. McGeorge, of Philadelphia, and the Vice-President, Rev. Warren Goddard, Jr., of Providence, were both absent on account of ill health, and thus two of the best workers in this field were wanting to the success of the meeting, but the sessions were earnest and free, and the business was

promptly done. An interesting discussion arose over a paper read by Rev. S. M. Warren, on the means of usefully writing for children. In the evening there were addresses on the work by Rev. Chauncey Giles, who dwelt on its importance; by Rev. John Worcester, who gave an account of the work of the Teachers' Class in connection with the Theological School; by Rev. T. F. Wright, who described the qualifications of the teacher; and by Mr. F. A. Dewson, who made the good point that our difficulty in talking with children on religious subjects was mainly due to our disinclination.

The meeting of the Convention opened with worship, and the roll was then called. Maine had but one representative, its President, Dr. Dike; Massachusetts had ten ministers and nine delegates,—a fair representation; Connecticut sent its active man, Mr. H. G. Thompson; New York was but partially represented, only Rev. Messrs. Seward and Mann, with Dr. Goodell, being present; from Philadelphia came the President, Mr. Giles, and Mr. R. A. Lewis; the "General Church of Pennsylvania" sent Dr. Hibbard and Rev. Messrs. Whitehead and Czerny; Maryland sent Rev. J. K. Parmelee and Mr. C. A. E. Spamer, but Washington was not represented; Ohio had its ministers present,—Rev. Messrs. Goddard, Sewall, Beaman, Barler, and Cabell, and a fair, but not large, number of lay delegates; Illinois sent Rev. Mr. Mercer, and Messrs. Scammon, Officer, Pratt, Cutler, and Keyes; Michigan had a representative in Rev. Mr. Frost; and Canada sent Rev. Mr. Daniels and Mr. Carswell, of Toronto. Rev. Mr. Eby was on hand from St. Louis, and Rev. H. C. Dunham from Topeka, Kansas, the latter with Messrs. J. F. Goddard and E. Wilder. Besides these, there were others who presence added materially to the interest of the meeting,—Rev. D. H. Rains, of Nashville, Tenn., Dr. McSlarrow, of Cold Springs, Ark., a devoted worker who received ordination, and Dr. W. H. Holcombe, of New Orleans, who seemed to find the meetings enjoyable.

The reports from the constituted bodies indicated a fair amount of activity. There was no exaggeration, but the plain truth. Maine, with its principal society, that at Portland, depressed by recent unsuccessful efforts to procure a minister, and its missionary work not well organized, made the least agreeable report. Massachusetts reported some improvement of church buildings, marked diminution of church debt, and the employment of a colporteur to

supplement the labors of its General Pastor, Mr. Pettee. New York gave an interesting account of its work for the smaller societies. Pennsylvania, using its peculiar language of "Bishop," and "Coadjutor Bishop," described its extension easterly to New York and westerly to Kansas. It seems to be a principle of this body to maintain a certain discipline over those composing it, or who have been joined with it, even when they have gone to another Association, or if they reside in foreign lands. Maryland spoke pleasantly of the return of Mr. King to Baltimore, but regretted to announce the poor health of its General Pastor, Mr. Fox. Michigan had done a good year's work, rendering the Detroit Society free from debt, and performing a good degree of missionary activity. Illinois, too, while announcing the death of its President, Rev. C. Scammon, gave a good account of itself. Canada has done much work, and mentioned with some detail the activity of some of its societies. Minnesota had not much to relate, and probably will not have, so long as it sends no representative to Convention. St. Louis, Topeka, and San Francisco reported very favorably. Savannah, which made the mistake of buying a lot before it secured a minister, could only report the lot purchased, but the society enfeebled. It is strange that no experience is gained in this matter. Societies of small size having to choose between an edifice and a pastor, decide for the former, and in a brief time have the building to point at, or the lot, but no ability to come into the work and enjoyment of a society.

The reports from Boards were not much considered on account of the need of revising the Constitution. We wish more attention might have been given to this part of the work, but that must now be done through the periodicals. The Board of Missions and the Committee on Foreign Correspondence, now united in the Board of Home and Foreign Missions, made deeply interesting reports. Spending a moderate sum of money, but doing a great deal of work, the Board of Missions had assisted the work in several sections not cared for by the Associations, the fruits of which work will be seen in due time. The trouble in Stockholm over the organization under government approval, was spoken of in moderate terms, and it was suggested that this need not delay the contribution towards the Memorial Church.

The Board of Publication presented a report which was business-like, but not wholly satisfactory. Acknowledging that the

criticisms which had long been made on some expenditures were not without foundation, the Board did not announce its policy for the future. Really an independent body, it seems to have a fear of moving forward. We cannot here discuss the all-important subject of the weekly paper, but we feel that the time has come when the question of keeping it in New York at great cost, rather than of sending it to Philadelphia or Boston at greatly reduced cost, deserves at least an unprejudiced consideration with sole reference to the use to be performed.

The Board of Managers of the Theological School presented a report which we liked because it was not too highly drawn. The School had had its best year, and had a good account to give, which was done in moderate language.

The great work of this Convention, which in its three days' session can attend to but one such subject each year, was the revision of the Constitution. On this a large Committee had been engaged three years. There was from the first an agreement as to the need of a revision, but two revised forms soon appeared and seemed difficult of combination. We have not known much of the work as it went on and so have not understood the reasons governing the members in their action, but we can now see why the waiting was advisable, and have to report with pleasure the adoption with some changes of the new draft on which the Committee agreed. Some improvements appear upon the surface. The first section or preamble is shorter and broader. The basis of representation is raised sufficiently to bring the body up to uniformity with its present condition. Thus Massachusetts, which has had over ninety ministers and delegates, will now have about fifty. The voting by Associations is abolished. The section on the Ministry quotes a chapter from the "New Jerusalem and its Heavenly Doctrine,"— a singular proceeding which we suppose to mean that the Convention recognizes the Ministry as essential, but there was not the slightest need of any such declaration, and we regretted to see the document thus doubled in length simply, as it was understood, to please some ministers whose feelings were said to be sensitive on the subject. We regarded this burdening of the Constitution as needless because of the unequivocal declaration of the first section. Over the strange proposition of the committee that a part of the Executive Committee, now to be called the General Council, should be chosen by the ministers and a part by the Convention, an extended

discussion arose. It was pointed out that no good reason underlay the plan, and that to take away from the lay delegates the right of participating fully in the choice of their officers was wholly unjust. The reason why the committee agreed to report such a proposal was not stated. Throughout the discussion the committee acted with great discretion, leaving the Convention to do what it would, without seeking to control its action.

The meetings on Sunday were fully attended. By a return to former custom there was also preaching on Friday and Saturday at noon. We enjoyed all the discourses, the annual address of President Giles, the sermons of Messrs. Daniels, Mann, Smyth, Reed, and Mercer, and the address before Communion of Rev. John Worcester. These discourses were not presented for criticism and could do no good to one who listened in a critical spirit. Sincerity charactized all, their variety could not be objected to, but their power, speaking generally, seemed to us not so great as it would have been if, in all cases, special preparation for this purpose had been made with thorough development of the plan of the discourse.

We were particularly pleased with the edifice in which the meetings were held. Its main room is tastefully furnished and decorated. The chancel furniture is richly carved,— the work of a member of the society. All the other rooms answer their purposes perfectly. The library is so convenient that we were surprised not to find connected with it a sale-counter. Certainly in a city of this size, the support of a place for the sale of books and tracts is a duty not to be neglected. The Sunday-school seems to be a very prosperous one, having a lime light and views of its own for the study of Bible scenes. We know of no school anywhere which appears better. The musical portion of the worship was less enjoyed than usual. The selections did not seem to be appreciated, but were rapidly, and not prayerfully, rendered in a professional way. The change from a paid quartette to a choral society taught and led by a professional singer is about to be tried,— an experiment which we hope will lead the way to a middle course by which the singing, suitably led by a choir whose purpose it is simply to lead, will be hearty, reverent, and prayerful. We use the last word because almost all the selections are prayers to Jehovah, each to be sung with its own feeling, with modifications of tone, and with such deliberation without dragging as will enable one to appropriate the Divine lesson.

We record with hearty thanks the many social attentions, which, in common with others, we received from the Cincinnati friends. No one in attendance was neglected, but all returned home with the feeling that a remarkable number of well ordered homes were to be found in this city of black walls and bright faces.

In closing this brief account, we would urge that the proper persons take pains that the important matters necessarily passed over by this Convention be brought forward through the press, so that the work of Publication, of Missions, and of the Theological School may be kept before the minds of all. The first use particularly needs consideration, without complaint, without excitement, and with careful study of all the bearings of the subject.

The Ministers' Conference.

THOUGH the Ministers' Conference was held but two days this year instead of three, it was a good and useful gathering. The younger men, who are in the active ministry, and who are not wearied by the previous days' work, seem to be coming to the front in Conference with a beneficial result.

The annual address by Rev. Frank Sewall was listened to with much interest. Although in the beginning Mr. Sewall implied that he would consider the dangers arising from Agnosticism and Mysticism, but afterwards dwelt rather upon the general duty and means of being "wise as serpents and harmless as doves," his words proved to be eminently suggestive, and the discussion which followed showed that he had taken a living topic.

Among other papers was a report from Rev. S. H. Worcester on his work upon the Latin edition, which led to the adoption of a congratulatory resolution; a paper from Rev. A. F. Frost, on "Accommodating the Truth to the States and Needs of Men," in which he commented disapprovingly on the production of Compendia, the Swedenborg Library, and collateral works, as taking money which should be used in publishing Swedenborg's works in their own form; a paper by Rev. H. C. Dunham, which brought up the subject of "Liturgical Uniformity"; and some other papers which will appear, together with those mentioned, in our pages.

The Conference consumed some time over the best course in future as to its meetings, and appointed a committee to wait upon the Convention's Council. For ourselves, we are satisfied with the present arrangement. We are used to Ministers' Meetings on

Monday. We are not inclined to a longer session than three days. We have no fault to find with those who do not write papers. We like short papers too. We believe in giving the Convention the best time, including Sunday. With a quiet man in the chair, we like the deliberations, whether one subject or a dozen occupies the day. With longer sessions each day than the Convention can make on account of its larger numbers, the Conference can do a great deal in three days or even in two. We do not think that it ought to have any other ambition than that of being useful to its members and so to the Church at large. We have a little doubt as to the advisability of its making itself an executive body in publishing anything. We want deliberation, and fraternization, and instruction of younger men by older, more than anything else.

One More Meeting Wanted.

The criticism has been made by one that the meetings of Convention lacked spontaneity, by which we suppose to be described that open and thorough expression of opinion which might be made if there were more extended discussions. We had not observed this lack, but we were impressed with the need of more full comparison of methods of work. If the evening set apart for music had been devoted to a meeting in which remarks of limited extent had been made by voluntary speakers on such a subject as "Evangelistic Methods," there would have been a gain in the direction to which hurried conversations are now alone devoted. Our ministers and other workers are gathered in the same city for a very few days. Music they can hear at home. Sociability can be enjoyed during meal-times. But open comparison of methods, with all of suggestion and exhortation that this would give when the living voice was used, cannot be obtained in any other place or at any other time. Such a meeting might lead to some unprofitable remarks, but, kept free from argument, and provided for by a small and discreet committee, it would be a useful if not the most useful of the evening meetings. We hope this suggestion will be received as it is meant. Are there not others who want to hear more of the work of individuals from their own lips?

THE RELIGIOUS WORLD.

The Congress of Churches.

THE meeting at Hartford, Conn. May 11, 12, and 13, was a gathering of members of various churches to consider questions in which all had an interest. When first proposed by the ministers of Pittsfield, Mass., of whom Rev. W. W. Newton, an Episcopalian, seems to have been the leading spirit, the meeting was spoken of as an Inter-Ecclesiastical Congress. But there was no appointment by the churches of representatives, and the suggestion was more than once made that the name should be "Congress of Christians." From those who replied favorably to the circular sent out from Pittsfield, a council of twenty-five was formed, and this made the core of the organization. To our people the opportunity of meeting with others and hearing their views on great subjects was thus given, and, as warrant of the broad fraternity of the meeting, the name of Rev. Chauncey Giles was placed upon the roll of the council and that of Rev. S. S. Seward upon the list of Vice-Presidents. Besides these, Rev. Messrs. S. F. Dike, John Worcester, and T. F. Wright were also present. The exercises, which were held in a large hall, began on Monday evening with religious services, an address of welcome from Gov. Harrison who presided, a similar address from Dr. Parker, a resident clergyman, and a brief history of the movement given by Rev. Dr. Anderson of Waterbury, Conn. Dr. Parker said,—

"It cannot be doubted, I think, that serious defects or evils do exist in our American churches; which imperatively call for some methods of correction. There is a lack of harmonious operation; there is a wasteful expenditure of money and of energy, both at home and abroad; here there is a glut of Gospel provision, while yonder there is a famine of the word; there are disastrous competitions where there should be generous coöperation; there are irritations and disagreements and contentions which a freer interchange of views and a better mutual acquaintance would terminate; there are petty ecclesiastical and theological provincialisms which would disappear if the village diagram of divine things could be displaced by some cosmoramic exhibition of the kingdom of God; there are ignorances, jealousies, obstinacies, and antagonisms which only the gentle diffusion of a cosmopolitan spirit will ever dispel; in short, there is a serious failure on the part of our churches to make just that impression on the world which our Lord desired and prayed that they should make,—namely, that they are his agents and representatives,—and this failure is largely due to their culpable negligence of that union

which He regarded as essential, and for which, in their behalf, he earnestly prayed.

"It is not consolidation that is desirable, but coöperation; not monotony in unison, but music in harmony; not the exact uniformities of battalions in dress-parade, but the more beautiful unity in variety of a divine system whose countless stars and constellations move and shine and sing in their separate but coördinate courses. And because this congress aims to foster and develop that spirit of unity which alone can and will determine the external conditions and relations of the communion of saints, it has, like Hopeful, the key of promise in its bosom."

The first discussion was upon the subject, "The Relations of a Divided Christendom to Aggressive Christianity." A paper was first read by Dr. Howard Crosby (Presbyterian) of New York. He reviewed with much wit and some exaggeration the divided state of Christianity. "A Church split up into separate and often hostile camps presses upon the world the gospel of unity and brotherly love. A Church in which the drum-beat of civil war never ceases, urges the cause of the Prince of Peace." He proceeded to lay down as the means of remedy: (1) the union of the churches must subordinate externals; (2) the spiritual character of the church must be emphasized by the exclusion of the worldly; (3) there must be grading of doctrinal truths. He closed by indicating a basis of union in the common faith of "evangelical" churches. The next essayist was Dr. J. H. Hopkins of Williamsport, Penn., an aged Episcopalian, who also deprecated the state of things, but suggested a union on the basis of his denomination.

Both the papers were disappointing in their attention to the divisions and not to the positive work of Christianity; both were narrow in their suggestions; both looked from too great a distance upon their topic, and each suggested the worn-out remedy of proselytism.

The first appointed speaker was Rev. F. D. Power of Washington, the pastor of President Garfield and a member of the Disciples of Christ. He made a speech of marked ability, quoting the account of the discussions among the Corinthians and Paul's urgent advice that they should be united in the Christ. But, before he closed, he unwisely submitted a defence of the views of his denomination.

Then came the first voluntary speaker, a typical Methodist, Rev. J. O. Peck of New Haven, strong in body, earnest in spirit. He rebuked the attempts to obtain union by assimilation. He did not want all to be Methodists. All should agree to let men differ.

He would not address the others in such words as they had used. He would have the love of God join all churches as the blood joins all the members by giving life to all.

Rev. T. C. Williams, of New York, a Unitarian, then came forward. Physically and intellectually he presented a great contrast to the other speakers. Of this he seemed wholly unaware, and he said that his people once agreed to take the teachings of Jesus, but now on account of "the imperfection of the records" they did not do that, but took character.

Dr. Pentecost, of Brooklyn, a Congregationalist, spoke reasonably of the work already done among the heathen, and dealt a few good-natured rebukes to the previous speakers. "It is possible to have unity in the midst of sectarianism. Thirty years ago such a congress would not have been possible. Sectarianism will be abolished finally by the spirit of Christ."

The people were now weary, and some speakers generously withdrew their names, but Dr. Miner, of Boston, a Universalist, presented a few remarks of an argumentative character to defend the position of his denomination.

The first session seemed the most unfortunate, as the speakers seemed to have come with the wrong purpose.

On the next day the exercises included two sessions. That of the morning had for its subject "The Function of Worship in Promoting the Growth of the Church." This was a topic which all could calmly discuss. The speakers were stronger men than those of the previous evening, and their words were much enjoyed by all.

Dr. Burton, of Hartford, a Congregationalist, indicated the general feeling in his church that the sermon had too large a place. He had an elaborate paper which the limit of time did not permit him to read.

He was followed by a Presbyterian, Prof. Hopkins, of Auburn, N. Y., who, in an exaggerated and humorous way, declared the lack of his people in this respect.

Earnestness came into the discussion when Rev. C. C. Grafton, of Boston, arose. He is a high Episcopalian. His first declaration, that he met all as equals, was cordially received, but he added that there must be some peculiar power with those who had the apostolic succession. He did not know precisely what it was. He outlined the idea of sacrifice as belonging to a good as well as to an evil state, and indicated the line of thought which led him to surround the Eucharist with ceremonials.

The first voluntary speaker was Bishop Coxe, of Western New York. "Our meeting is an evidence of Christian growth," he said. He went on to emphasize the worship rendered by repeating a creed and urged upon all churches the repetition of the Apostle's Creed, which he recited with pathos.

Rev. T. K. Beecher, of Elmira, New York, spoke of the need of a contemplative worship, not obtained by affirmations but by opening the mind to the Holy Spirit. He seemed to be a very emotional man who would go to the extreme of quietism.

President Long, of Antioch College, Ohio, leaving the subject, said that imperfect beings could not make a perfect union.

Prof. Chase, of Haverford College, Pennsylvania, a Friend, spoke in a general vein, especially defending the purposes of Unitarians and their rank as Christians.

At the close of the exercises the benediction was pronounced by Rev. S. S. Seward.

The afternoon of Tuesday was devoted to a reception most kindly and successfully given by Rev. Francis Goodwin at his fine residence. On the way thither, acting upon the invitation of a Congregational clergyman, and in company with Rev. John Worcester, we visited the Hartford Theological Seminary. In the library we found a magnificent collection of theological literature. An examination in the Greek Testament was also visited. The manner of the Professor was very eccentric, and his theological remarks very unpleasant, but we were glad to see what was going on.

In the evening the subject was "The Attitude of the Secular Press toward Religion,"— a discussion not needing so full a report here, but very interesting. It was made clear that the newspaper in general needs reforming in this respect, and that the weakness of pulpit influence is not to be excused as is often done by crying out against the increasing power of the press. The speakers were Rev. Washington Gladden, of Columbus, Ohio, whom we should have preferred to hear on another subject, Rev. J. H. Ward, of Boston, who showed a foolish preference for a State Church, Dr. J. M. Pullman, of Lynn, Mass., a Universalist, a bright and honest but not strong man, Senator Hawley, of Connecticut, who made a vigorous address, Dr. W. C. Langdon, a thoughtful Episcopalian from Pennsylvania, and Dr. J. F. Clarke, of Boston. All the speakers agreed that the press had nothing to do with sectarian matters, but would do well to raise its standard of morality.

The exercises of Wednesday were to us the most interesting of all. The speakers were the strongest on the average. The subject was the most inspiring, namely, "The Historical Christ considered as the True Centre of Theology."

The essayist was Dr. James Freeman Clarke, of Boston, a Unitarian. He said that the historical personage had been lost sight of in metaphysical discussion, and that the Church must return to Him as a person. The remarks might be taken in two ways, but the hearers of the essay evidently looked at the positive construction of what was said, and rose to a degree of enthusiasm over the final words: —

"The Christ of the Gospels is a study of inexhaustible interest. Theology, going ever to this deep well of living water, will share something of the length, and breadth, and depth, and height of that wonderful personality. When we confess that Jesus is the Christ, the King, we virtually say that we believe evil will be overcome by good, that love is stronger than selfishness, truth than error. And in that faith we shall have the courage to encounter with loving but undaunted spirit all the powers of darkness and evil. Our theology will be saturated with the three immortal principles — faith, hope, and love. Then will be repeated the miracle of Pentecost, and no matter what our sect or party name we shall hear each other speaking in the tongue wherein we were born — that eternal language of the human heart which goes back of creeds and formulas to the Christ who is formed within, the hope of glory."

The next speaker was President Robinson, of Brown University, Providence, R. I. His fine presence, his unhesitating felicity of plain speech, his reverent and child-like faith, greatly moved the audience. He outlined the history of Christian thought, and showed how it had led away from simple Gospel faith.

"The historical Christ is the centre of theology, but he has been hidden from the popular mind for centuries. The first obstruction has been the organized and crystalized Christian Church. To set forth the Church as the ark of salvation makes the form take the place of the substance, puts the house for the occupant. The Church is the body of Christ, not the soul. Another obstacle is dogmatic theology, the creed, the philosophic systemization of collected beliefs. When you wish to know a man's theology, find out his philosophy. The theology is the application of the philosophy. The crying evil of the times has been that metaphysical philosophies have been the centre of theology. We must turn to the Scriptures to learn of the personal Christ. Christ gave the doctrine of God; completed forever the idea. The old theology treats of God on a metaphysical basis. Christ teaches the inexorable justice in conjunction with the infinite mercy of God. We get the true idea of God only by standing with Christ, the true Centre. So, too, we get a true conception of man, and what he is capable of, by looking at Christ. The risen Christ contains the exposition of what is called

soteriology — the mystery of salvation. No man knows what Christianity is until he is born into it."

There was, perhaps, only one man present who, in intellectual strength, was the peer of Dr. Robinson, and he was the next speaker, President Noah Porter, of Yale. Both these men seemed to be entirely free from sectarian bias. Both knew what they would say, and how to say it. Dr. Porter also began with history, and pointed out how the result of all study, and even of skeptical attacks, had been to bring out more clearly the one incomparable life.

"The relation of the historic Christ to the Church is most important. We welcome controversy as strengthening Christian faith. But, of necessity, Christian theology in its scholastic form is not the Christian faith. It is necessary as an auxiliary to the Christian faith, but certainly Christian theology must be free and progressive. Therefore people must tolerate one another in their differences; convince one another if they can; recognize one another as in equal standing in Christian faith, and having the same rights. I venture to say that the necessities of the propagation of Christianity among the heathen, abroad and at home, require this as a first condition, and an indispensable duty of all Christian believers. . . . Theology must be a progressive science; defective, of course, but constantly emancipated into new truths. In order to do this, theology must be free, as no other science is free. It must be independent; free to modify any other opinions in regard to the Christ in whom we believe as the crown of our faith and the joy of our life. As a basis, therefore, of Christian fellowship, as a necessity for Christian union, as a prime condition of progress in our united strength, we must assert for theology all the freedom which its nature requires. Hence we must put out of our creeds all that has been displaced by the progress of Christian truth. A Christian creed must stand or fall by itself; whether the Westminster Confession, or the Thirty-nine Articles, they must be modified by the enlightened Christian world.

'Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee;
And thou, O Lord, art more than they.'"

Dr. Porter's peroration was followed by enthusiastic applause, and by a most impressive silence. The Congress had reached high tide. Beginning far below, it had risen to the sublimest of themes and to a consciousness of the presence of the Lord of all. It was with deep interest that we heard the Governor announce as the first voluntary speaker the Rev. Chauncey Giles. Mr. Giles was received with applause. He evidently struggled with the magnitude of the theme to be discussed in so few minutes, but he wisely took up a few of our Lord's own declarations, and showed

that the Divine Truth was in Him, that theology must be the study of Him, and that in His words and works the God of all was declared. His evident sincerity and the simplicity of his thought were appreciated by the audience, and he sat down amid applause.

After one or two others had spoken the session closed.

It seems early at the time of writing this summary sketch to estimate the importance of this meeting. One thing can be said as a positive evidence of growth; it was a very free meeting; everybody spoke sincerely. Faults appeared upon the surface. The confession of general dissatisfaction with the present was hearty, that of individual need much less so, but even this was not wholly wanting. The magnitude of the undertaking was such as to leave doubts upon many as to the possibility of success. Many who were applied to refused to participate, or, if present, to appear in the discussions. There is undoubtedly a large class in all bodies, our own included, which will disapprove of such fraternization as inimical to important interests. We will only say that we were glad to go, not only as an observer without prejudice, but as a Christian minister who in many ways can unite heartily with those of other faiths, and be thereby strengthened in his own.

The Book of the Dead.

Our readers will be glad to learn of the proposed publication in the best manner of this relic of ancient wisdom: —

"The publication of the Egyptian 'Book of the Dead,' the largest and one of the most important of the literary remains of Pharaoh's land, has been undertaken by the Berlin Academy of Sciences, and has been entrusted to the well-known publishing house of Asher. The project was already commended by R. Lepsius, at the International Congress of Orientalists held in London in 1874. This complete and critical edition will be in charge of the Geneva Egyptologist, Mr Ed. Von Naville, who has recently taken such a prominent part in the excavations at Zoan. The work will consist of six hundred and sixty tablets in folio, partly in colors and partly in photo-lithographic form. The Cultus Ministry has appointed Professor Dillman and Dr. Stern, Custos of the museum, as the scientific overseers of the important publication."

Other Sinaitic Manuscripts.

The manuscripts brought by Tischendorf with the renowned Sinaitic MSS. are being deciphered. They are said to be in very bad condition, but they contain fragments of the four Gospels, which have lately been published at St. Petersburg, and other valuable remains to be published soon. Dr. Oscar von Lemm is the editor.

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